WORLD CALL

Hush Thee, Hush Thee, Baby Christ.

—Sri. H. C. Dugar.

Cradle Song

ush thee, hush thee,
baby Christ
Lord of all mankind,—
hou the happy lullaby
Of my mind.

ush thee, hush thee,
Jesus Lord,
Stay of all that art,—
hou the happy lullaby
Of my heart.

ush thee, hush thee,
Home of peace,—
Lo, love lying there,
hou the happy lullaby
Of my care.

ush thee, hush thee,
Soul of mine,
Setting all men free,—
hou the happy lullaby
Of the whole of me.

NARAYAN VAMAN TILAK
Translated from the Marathi
by N. Macnicol

December, 1938
Price 15 Cents

Caroling at Christmas

By
Lois Anna Ely

The ox and the ass,
The ewe and her lamb,
All raised their voices;
The little ferns danced
In the light of that star,
Oh,
How my heart
Rejoices!

The angels caroled
Of joyous peace
For every nation;
The pine trees sighed
Their antiphony:
I bow
In
Adoration!

Out of the East
The Wise Men came
Their rich gifts bringing;
From the stony walls
The mosses trailed:
My soul
Its praise
Is singing!

ELITOR'S NOTE

The accompanying sketch and verse came as a Christmas greeting to the WORLD CALL staff from Miss Ely from Nantung, China, a few years ago.

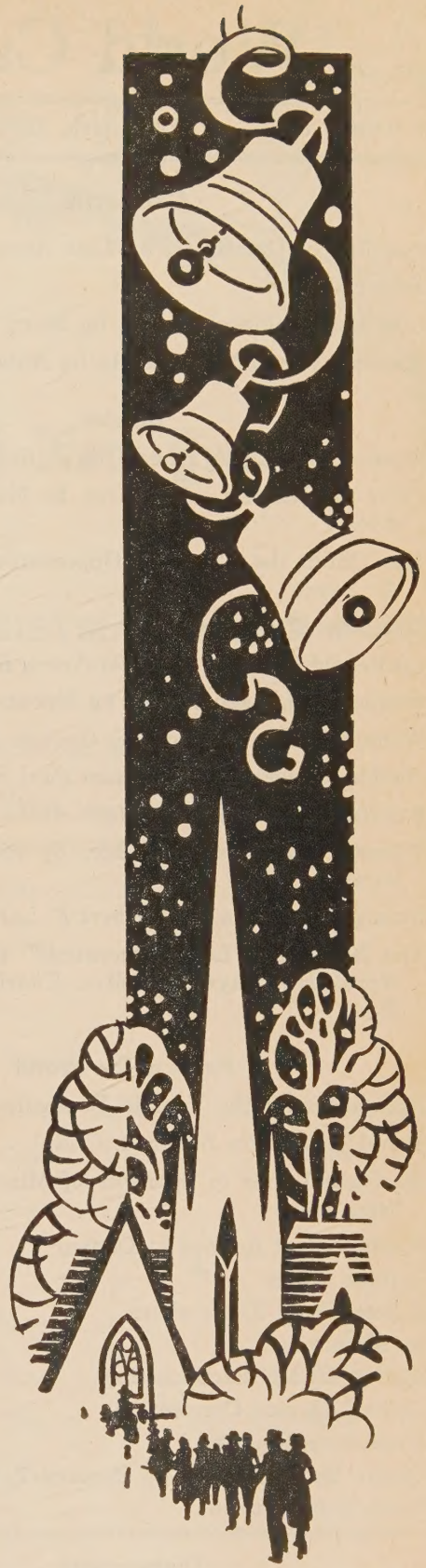
Greetings

ABOVE the strife and confusion of the world ring the clear tones of Christmas bells as they bring to anxious people the joyful promise of the Christmas message. It is Christ's birthday, the perennial reminder of God in our human experience.

ON this, the fiftieth anniversary of the Board of Church Extension, we bring greetings to the two thousand eight hundred and sixty-eight congregations whom we have aided in the building of their church homes, and to all those who have made this work possible during the past half century.

AS Christmas brings a gracious benediction to the closing year, may the New Year bring you renewed hope, enlarged vision, higher purpose, is the wish of—

The
Board of Church Extension



Board of Church Extension, Missions Bldg., Indianapolis, Ind.
Gentlemen: Without obligation to me, please write and explain fully your annuity plan.

Name _____

Address _____

Date of birth _____ Survivor's date of birth _____

World Call

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Circulation Corner

World Call Week

The last full week of January—22-29—has been set aside for the observance of WORLD CALL Week. Churches may order materials for this observance by writing the WORLD CALL publication office. Some very helpful plays and suggestions will be ready for distribution by December first. A list is being sent to WORLD CALL Secretaries. Why not make WORLD CALL Week an "education week" in every church.

WORLD CALL readers with expired subscriptions will want to get their renewals in before the end of the year in order to be assured of receiving the January 20th Anniversary number. The present circulation has increased to such an extent that a larger number of the December issue is being printed than any issue for a great many years. NO sample copies of the January 1939 number will be given, and NO second printing will be made.

For some time I have contemplated dropping you a note of commendation on WORLD CALL. I do not see how the 1939 model can possibly be an improvement in any way over the '38. We have doubled our subscriptions here at Central Church in the last year and we hope to make the same increase during 1939.

FRANK H. KENNEDY.

Danville, Illinois.

Congratulations on Anniversary, and best wishes for a BIG circulation.

MRS. T. C. BURFORD.

Monroe, Louisiana.

I am wishing you a most overwhelming success in your drive for new subscribers, and may the next "Twenty Years" see all our present goals reached and the WORLD CALL reaching every home to tell of a larger work being done in every missionary field.

MRS. J. E. BURKHOLDER.

Memphis, Tennessee

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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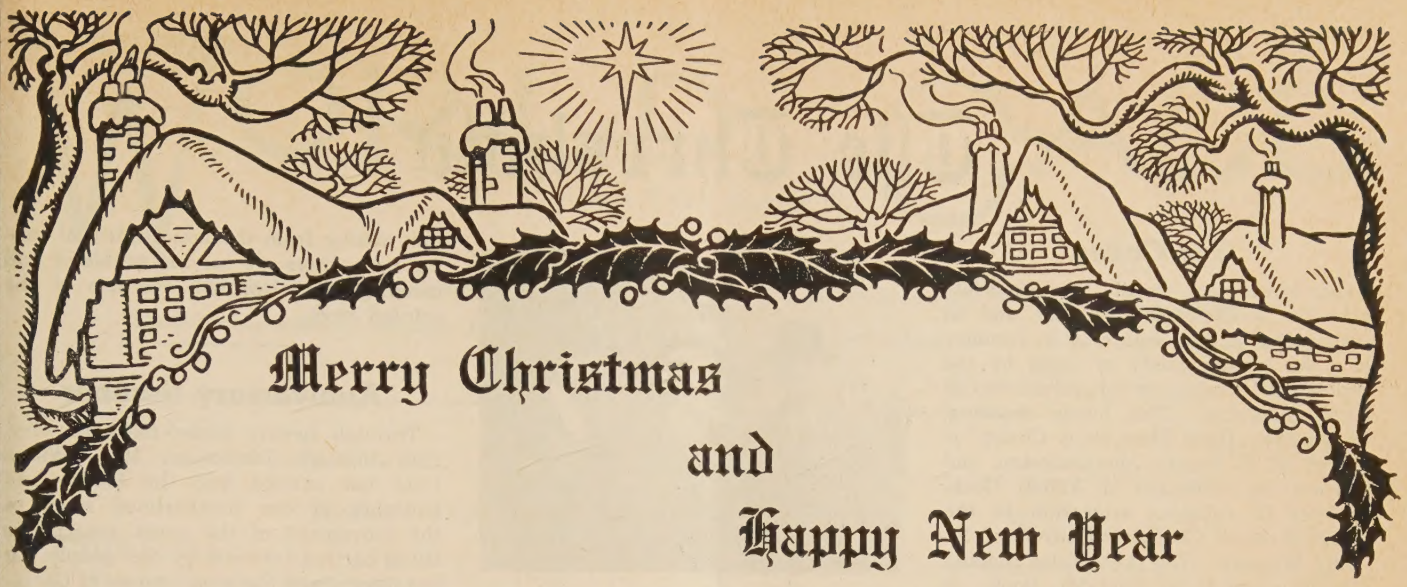

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The Threshold

Our Cover

Our cover this month is appropriate both for a Christmas Number and in anticipation of the beginning in January of a six months study of India by the Protestant missionary organizations of North America. The lovely drawing, "Hush Thee, Hush Thee, Baby Christ," is by Sri. H. C. Dugar, Shantiniketan, and is from the collection of Abbott Book, minister of religious education in the Union Avenue Christian Church of St. Louis, Missouri. The poem (also Indian) likewise came to us from Mr. Book. It is suggested that this Madonna of India together with those of other lands pictured in the Christmas spread (pages 24 and 25) arranged by Mr. Book might well claim the consideration of discussion groups at the Christmas time. These afford but a few examples of the way in which Christian art has come to be indigenous to all lands.

Editing World Call

With Dr. and Mrs. C. M. Yocum, Dr. George Walker Buckner, Jr., the editor of World Call, sailed from Quebec on November 5 to attend the World Missionary Conference in Madras, India, December 12-30. Following the conference Dr. Buckner will visit Disciple mission stations in India. It is also expected that he will return by way of China and Japan and will spend about ten days in each of these countries conferring with missionaries and others, and studying conditions. Before his leaving the office most of the material for the December issue had been to the printer and had been returned in proof. The editor will continue to carry responsibility for the magazine from afar. Miss Grace McGavran is assisting in carrying special responsibilities for some of the editor's work during his absence. Preparation of the Twentieth Anniversary Number (January 1939) has been in process for several months. Assistance in seeing this important issue through the press is being rendered by Virgil A. Sly of The United Christian Missionary Society and by Mrs. Rose Rains, former office editor of World Call. During Dr. Buckner's absence the offices will be in charge of Miss Evelyn Honeywell, assistant to the editor. All communications and inquiries may be addressed to her.

Religious Art at Madras

The Union Avenue Christian Church, St. Louis, Missouri, has sent 38 pictures from its famous collection of religious art to be exhibited at the Madras Conference. Hampton Adams, minister, and Abbott Book, minister of education, may well be proud of the privilege of such service.

Dr. and Mrs. Yocum and Dr. Buckner stroll the streets of Quebec just before embarking.

Christmas Offering

It is to be remembered that Christmas Sunday is the traditional time for offerings to the Benevolent Homes (for children and the aged) of the Disciples of Christ. Suggestions for a fitting observance of the day for benevolence may be had by writing The National Benevolent Association, 1602 Landreth Bldg., 4th and Locust Streets, St. Louis, Mo. Offerings should be sent to the same address.

Opportunities for Study

The Canadian School of Missions, established in 1921, announces its Second Term for 1938-1939 beginning the middle of January. The interesting arrangement of this term into three short sessions, makes it particularly attractive to missionaries on furlough who can spend but a short time in school and yet wish to take some complete courses. Inquiries should be addressed to the school at 97 St. George St., Toronto, 5, Canada.

Exhibition of Christian Literature

Within the past few years rapid strides have been made in the development of techniques for teaching the illiterate adult to read. Members of the World Missionary Conference at Madras will have the opportunity of examining materials in this field from all over the world. The exhibit will include much Christian literature in the various languages and dialects of the world. Technical and educational books especially prepared to meet specific needs will also be on display. Books and other materials for use in churches and by church members and workers are included. An interesting section of the exhibit will be one on literature for Mohammedans. Another section of great appeal is to be composed of the works of Christian nationals.

Quite aside from the value of providing a comprehensive survey of that which is available, will be the stimulation arising from the opportunity of seeing how others are solving problems and meeting needs through the use of the printed page.

Anniversary Number

Through twenty years, from January, 1919 through December, 1938, World Call has carried into the homes and churches of our brotherhood news of the movement of the great enterprises being carried forward by our people. It has interpreted the great causes of Christianity.

Our January, 1939, issue, an Anniversary number, will, in a vital way, pick up the story of these past twenty years and evaluate them for us.

The World Council of Churches

Eighteen national communions in Canada and the United States have, to date, received the plan for a World Council of Churches favorably and given it some measure of approval. In several cases this approval has already extended to a formal decision; in other cases it has meant endorsement in principle or the appointment of committees to study the matter and make recommendations for further action.

Those most recently taking action include the following:

The General Conference of the Evangelical Church.

The General Conference of the Seventh Day Baptist Churches.

The Convention of the United Lutheran Church (provisionally).

The International Convention of the Disciples of Christ.

The General Conference of the Primitive Methodist Church.

In Canada, two bodies—The Church of England in Canada and the United Church of Canada—have taken favorable action.

The action of the International Convention of the Disciples of Christ, meeting in Denver, Colorado, October 16-21, in joining the World Council was enthusiastic and unanimous.

Woman's Day

Woman's Day this year centers its thought on the theme "The Church at the Heart of the World Christian Community." This theme has been chosen for the consideration of the local church in view of the emphases being made at the coming world missionary conference at Madras.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*
L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey, Mrs. W. F. Rothenburger, James A. Crain, C. E. Lemmon, Edgar DeWitt Jones

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Robert Hopkins' Return

THE acceptance by Doctor Robert M. Hopkins of the call to the presidency of The United Christian Missionary Society marks the return to active service within brotherhood circles of one of a distinguished group of Disciples serving in the interdenominational field. It is doubtful if any other communion has made a greater contribution in personnel to the leadership of the larger Christian movement than have the Disciples of Christ. This fact has been an occasion of satisfaction and pride. At the same time there has been a consciousness of loss and a degree of concern lest disproportionate contributions of leadership to the cooperative work result in an impoverishment of brotherhood leadership itself.

The release of Doctor Hopkins by the World's Sunday School Association to return to the communion and to the cause which yielded him to the Association ten years ago is a good omen. Our men should be free to go to special posts of responsibility in the cooperative work. It should be equally appropriate and natural for them to return to the more intimate fellowship of their own communion. To the World's Sunday School Association Doctor Hopkins has given distinguished leadership. From it he comes better equipped for service to the brotherhood than when he left a decade ago, for he comes with heart and mind enriched by the deep experience of the years.

With pride the Disciples gave Robert M. Hopkins to the cause of religious education throughout the world. With gratitude they hail his return to one of the most important posts of leadership and service within their ranks.

In a Thousand Tongues

AS we come to Universal Bible Sunday, December 11, we are reminded that the Bible has now been translated into more than a thousand tongues. First came Latin in 1456; then German ten years later. The first English version was in 1525. To underestimate the Bible's influence is easy, one way being to revere it but to neglect its reading. Bible Sunday brings a sense of gratitude for writers, translators and publishers of the Scriptures. It should bring, too, gratitude for the people through whom it came, the most spiritually sensitive race the world has known. In a time of heartless, wide-spread persecution of this race Christians can use Bible Sunday for no better purpose than to give searching consideration to the plight of the people of Jesus.

Women and the Church

ONE of the most thought-provoking addresses of the recent International Convention of Disciples of Christ at Denver was that by Doctor Georgia Harkness, reproduced in part elsewhere in this issue. To dispose of the address simply as a strongly feminist appeal for place is to miss wholly its essential point and spirit. To be sure, Doctor Harkness does take up cudgels rather effectively on behalf of a larger place for women in the leadership and in the councils of the church; and we feel that there is no adequate answer to her logic at this point.

A really important consideration is Doctor Harkness' assertion that as the churches fail to utilize on really high levels the talents of their womanhood they are discovering to their dismay that many of the most intelligent and capable among them are in increasing numbers turning to other agencies for expression and service. While this is no freshly discovered truth, all too many churches seem wholly oblivious to its significance and apparently unwilling so to alter their programs as to remedy the situation. It cannot be denied that much of the petty and narrow in the churches may be ascribed to petty and narrow concerns of the women who make up so important a part of their active membership. The remedy is, of course, in larger tasks, larger interests and larger outlook. Neither will such a solution come simply through changed attitudes on the part of church boards and ministers. As Doctor Harkness suggests, church women themselves must make certain to renounce the petty and trivial for the wider and more vital concerns of religion and of life. It will not suffice for leaders of women's groups in the church to lament over members who give generously of their time and enthusiasm to the Y. W. C. A. or the League of Women Voters, but to whom the work of their own church apparently makes no appeal. A wiser course is to look critically to the nature and quality of their own programs of study and service. Programs that are little and trivial will attract and develop littleness. Only as they are made broad and vital will they attract more capable and discriminating people. And what is more, they will make for depth of insight and breadth of outlook even among folk with decided limitations. There is a potential greatness which characterizes every life. It is the function of the church to offer the atmosphere in which such greatness becomes the rule rather than the exception.

Benevolence Looks Ahead

By J. ERIC CARLSON*

THE work of the National Benevolent Association is of far reaching influence and of fundamental importance in the life of the church. No phase of the kingdom enterprise has a stronger "thus saith the Lord" and "apostolic precedent" to rest upon than this Ministry of Mercy on behalf of the needy child and the aged saint of the church. Since the very beginning of her long history there has been a varying emphasis upon this phase of the work of the church, but always it has been evident. We believe there will always be a place for this type of service in the task of kingdom building.

J. Eric Carlson

Dr. L. N. D. Wells has said: "The church is a group of people, who have accepted Jesus Christ as Savior, banded together for worship, fellowship and service." This is a comprehensive statement of the fundamental function of the church. We believe that service grows out of worship and fellowship; therefore, any program of worship and fellowship which does not lead to service becomes meaningless.

One of the finest avenues of service within the life of the church is her benevolent program. The one unanswerable argument for the church is her service to the needy. The finest test of our Christianity is not found in our creeds but in our deeds. The inspiration to be had in the average church service is of no avail unless it finds expression in the daily living and service of those who attend. There is no better way to serve God than to serve one's fellowmen. The necessity for giving adequate expression to our Christian idealism is manifestly evident to all. Lacking expression, we cannot long possess it. Benevolence offers opportunity for that spiritual exercise.

Amidst the rapidly changing conditions of our day, there has been no single thing of greater importance than the development of a social consciousness in our nation. Whereas, only yesterday, our government had little or no material concern in the plight of her needy children and aged citizens, today one of its major functions is to make some provision for those who live on the borderline of dire poverty.

Apart from the Social Security Act, which provides assistance to the dependent blind and to unfortunate children and a pension to all needy persons over 65 years of age, our government, state and federal, is spending more than $278,000,000 annually for general relief among those who are not included in the social security program. This statement is based upon the published report of expenditures during August 1938. More than 1,721,000 persons over 65 years of age are receiving pensions.

The largest pension paid in any state is $32.34 per month with the average less than $20.00 per month. While this amount is a real help, we shudder to think of trying to provide food, shelter, utilities, fuel and clothing on $20.00 per month.

Perhaps the time has come for the church to address herself to the problem of helping these pensioners, especially those who are members, to cooperate, pooling their resources and thus providing more adequately for their needs. We hope to find a good friend of needy aged people who will see the opportunity for rendering a great service in this field of Benevolence and will provide the needed funds for building a carefully planned boarding type or cooperative Home where we may begin such a service in the field of human welfare. In such a Home the aged members of the church, who so desire, could enjoy a wonderful Christian companionship and a feeling of independence hardly possible under any other circumstances. We believe there is a real field of service here, in which the church can pioneer.

The church has long pioneered in this great field of human welfare and by her patient teaching has paved the way for this day when our government is thinking so definitely in terms of social security.

Because the day has arrived when our government is doing so much for its needy, there is no reason to think that the time has come for the church to withdraw from this field. If that time should ever come, it will most certainly not be in the near future. We are receiving applications daily to accept children and all of our Homes for the Aged have waiting lists.

Whatever the future may hold for Benevolence and whatever changes may be necessary in the type of service rendered, the National Benevolent Association is happy to know that it has the confidence, good will, earnest prayers and loyal support of a great host of Disciples of Christ throughout the entire country.

Benevolence looks forward expectantly to a great Christmas offering for this tender and significant Ministry of Mercy in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

* General Secretary of the National Benevolent Association.

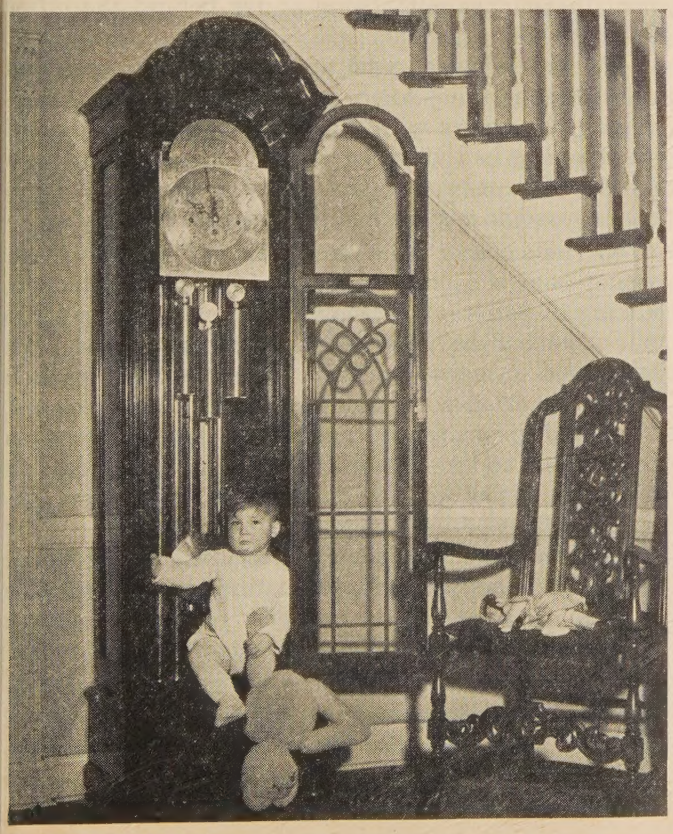
Life in a Children's Home

By Mary E. Wynters*

A HOME stands high above the street.
The lake's fresh, cooling breeze
Blows softly in the summertime,
Among the shady trees.
And when the snow sifts from the sky,
And noiseless tumbles down,
Each child is safe and happy there,
High up above the town.

When guests drop in to see the Home,
The hostess shows them through,
Tells how angelic each child is,
And tries to prove it true.
She sweetly says, "Here are sixteen babes
So good they seldom cry.
Hush Jack! Your screams are deafening.
You'll frighten passersby."

"Quick, Bobby's strangling! Nurse, come here!
Whatever has he done?"
"He bit John's shoulder terribly.
He did it just in fun.
But Johnny slugged him with his train
And knocked a front tooth off.
He swallowed it—I think he did—
And that's what makes him cough."



"Now here are forty little maids
I'd like to have you meet.
They're very easy to control,
Most innocent and sweet.
My land, the smoke! Girls, why is this?"
"Oh, please Miss Jane, don't scold!
We built fires underneath our beds,
For fear we should get cold."

"This dormitory's for the boys.
Where are they, Tom, today?"
"They're hiding out behind the barn.
They plan to run away!
The young ones climbed the fire-escape,
A little while ago.
They're playing leap-frog on the roof—
But don't want you to know."

"Well, Billy, dear, now what is wrong?
You're pale and lying still."
"He found a piece of cigarette.
It must have made him ill.
He chewed it up and swallowed it,
Then turned as white as chalk.
We had to carry him in here,
Because he couldn't walk."

* * * *

When evening comes they pray, "Dear Lord,
Our thanks for Home and food!
Please, bless our governess, dear Lord
And try to make her good!"

---

* Helper in Cleveland Christian Home.

From the Inside Looking Out

By MRS. LILY KENDRICK*

TOO many of our friends, upon visiting us for the first time, say delightedly, "Why I had no idea our homes were like *this!* The children seem so *happy!*" (Or so clean, or so healthy!)

In The Juliette Fowler Homes for Children and Aged, we try to stay as far as possible from the popular conception of "institutional" life. In every way, we try to create a happy, joyful home. We strive to give the children the sense of security that comes with knowing they are loved and wanted; the sense of responsibility that comes with the feeling, "This is MY home"; and the sense of freedom that comes with being treated as an individual, with an individual's preference, rights and abilities.

We seek to encourage in the aged and infirm the sense of tranquility and peace that comes with the release of burdens and cares borne for many weary years; the security of knowing that frail bodies, tired minds, dimmed eyes—all may be safely entrusted to the tender care of gentle hands.

To our children, this is not just a place to be called home temporarily—it IS home. They feel responsible for it; for its reputation abroad; for its neat and tidy appearance. They take pride in seeing that the little fellows and the newcomers get started on the right road and make a satisfactory adjustment.

Our children are far from perfect—but they compare to advantage with any other group of 125 children we have seen gathered together. When we are familiar with the surroundings from which most of them come to us, we cannot give them too much praise for the way in which they learn and strive for better behavior, better manners, better grades in schools. The fact that few of our youngsters have lost both parents surprises many people. Some of them are from broken homes and many from homes not broken soon enough to spare the children the dismaying knowledge that their idols had feet of clay. Many of them come to us from days of actual hunger.

One family lived in quarters over a blacksmith shop, fed by the people in a small town as well and as often as could be managed, but not well enough nor often enough. The father was the village scapegrace, finally deserting his large family altogether. From the birth of the oldest child, 13 years ago, the family had been aided by some form of relief. Our problem is not only to develop them physically and mentally, but to get into them pride and independence and so to strengthen their morale that they will, when they leave us, be self-sustaining rather than content to sit weakly back and accept aid.

We have a few children from rural communities who did not start to school until they were nine or ten years old. We must not only do all that we can to assist these children in school, but must help them to overcome the sense of inferiority and discouragement that comes with being so far behind the other children their ages.

We have children who are sent to us in very bad physical condition—some only run-down and underweight, but others with neglected tonsil and adenoid conditions or bad vision or chronic ailments that have run on without proper care. With these our problem is, of course, to restore health, and with it morale.

We have one or two "pint measures into which we cannot pour a quart"—sweet, lovable, lazy children, lacking in ambition; lacking in the brainpower to do much more than pass their courses at school. We have tried to learn just what we may expect of such children, and expect just that much and no more. Our children are encouraged to take active part in Scout work and in school activity. Our list of officers in the East Dallas Christian Bible School and Endeavor always numbers more than a dozen. They attend the public schools of Dallas, where their teachers and supervisors are unstinting in their praise of them as good citizens, orderly pupils and strong students.

WITH our youngsters we deal in futures; not so, our little old ladies. Sometimes the past is pitifully present, as in the case of one dear soul whose mind wanders back to happy days long years ago,

* Superintendent Juliette Fowler Home for Children, Dallas, Texas.

when she prepared her evening meal and waited then for her beloved husband to come home from business—and she is likely to greet the casual visitor with an invitation to stay for dinner—she has it "all ready and is just waiting for her husband to come home."

People can more readily understand that children are dependent because they cannot help it, we believe; but so often we think that if our old people had been sensible, thrifty and industrious, they would not now be asking our support. We find, though, that in our present population at Harwood Hall, our home for aged women, one-third of them are maiden ladies past 80. When they were growing up, it was a rare young woman who knew how to support herself! Others have outlived *all* their family and, being sheltered the greatest portion of their lives, were not equipped to sustain adversity. Only three or four have children living and those children cannot support them. There are a few who were once comfortably well off, but adversity followed bereavement, and as they were alone, with none to advise them, their little living soon melted away. The problem here is to keep them happy; to minister unto spirits that have survived many discouraging blows; and to keep them from becoming depressed.

Our little old ladies have certain little peculiarities—some laughable, some endearing and some, we must confess, a little exasperating. But after all, they have attained their three-score-years and ten with some to spare; they are entitled to a few little idiosyncracies by this time, we think. Certainly, *we* expect to have them!

WITH the children we have problems—lots of them! — amusing, exasperating, difficult. Just about the same ones you have, except that ours are 125 strong. Sara Nell lost her sweater at school today. Where on earth will she get another? We hardly had one around to start with. The twins, starting their first year in school are late home; we search the neighborhood. They have enjoyed the afternoon playing with another little boy, and eating his mother's pears! The children need new shoes—but we must have the old ones repaired as long as possible! This little girl that won't eat. There are two or three others with hospital complexes who want to go to our nurse's clinic twice each day and have something, they don't care what, doctored. There are the little boys who forget to wear their glasses, or put them in their pockets when they are well out of sight, and bring home notes from the school nurse to the effect that something should be done about Oscar's eyes. And so on, *ad infinitum*. Our family is just like others in that we are perfectly normal—even naughty sometimes!

It is our belief that the condition of the staff of workers reflects itself in the children affected. Therefore, we strive to surround them with fine, cultured Christian women who can command their respect and their love. We seek women who have an innate love and understanding of children, and who are able, quietly and calmly, to produce the desired order and system, and induce in the child the strong desire for cleanliness, order and the better way of life.

We strive to have balanced people on our staff—our ladies have learned never to be too tired to laugh! Never to be too busy to admire some work of a small arist's hands; never too preoccupied to sympathize with the troubles of youth. We have weekly staff meetings in which problems are discussed around the table. We subscribe to several worth while bulletins which are studied and presented in papers or discussion.

We feel that we can see results and progress being made; but crowning each forward step and each happy achievement, is always the feeling of thankfulness and gratitude for Christian people who choose to help in this task of *making tomorrow's citizens* and resting the burden of yesterday's faithful. And on the heels of that appreciation comes the ardent wish that all our friends could enjoy also this privilege of close association with our eager, growing children and with sweet age—this being "Inside, and Looking Out."

A friend who prefers to remain anonymous has recently made the gift of a swimming pool to the Juliette Fowler Home for Children, Dallas, Texas. This is the same friend who had all the children taken down to a leading Dallas department store last Christmas and completely outfitted in clothing. He is also sending one of the Home boys through college and has made other substantial gifts to the Home. He will not allow his name to be divulged.

Contract for building the swimming pool was signed on November 1. It is to be located between the boys' and girls' playgrounds and placed so that it will not interfere with other future improvements. It will be 25 by 75 feet, lighted with submarine lights and equipped with machinery for sterilizing the water.

Aside from the physical benefits to the children of such a gift, the pool will add much to the Home life. It will increase the pride of the children and friends in the Home, aid in discipline problems and in solving the recreation problems with which every children's Home is faced. M. Boyd Keith, treasurer of the Home, says, "It is one of the greatest gifts the Home could receive."

New building for the Northwestern Christian Home, now under construction at Portland, Oregon

The Child, the Church's Opportunity

By HAZEL A. LEWIS*

A GROUP of ministers and other church leaders, most of whom had been in such positions of leadership long enough to be able to make fairly accurate comparisons, unanimously agreed that it was more difficult to get and maintain a good teaching staff in the Sunday school or vacation church school, than it had ever been. They also felt that the quality of the teaching was not so good—that it was indeed superficial.

Allowance should be made for a certain pessimism which had crept into all the discussions of this group on that day, but even that deserves our scrutiny. It is amazing how easily leaders in every field and especially in religion blame everything on the "times in which we are living"! The disposition to do so may be a contributing or even a prime cause of the very "times" we so glibly blame for everything.

Why We Accept or Decline

Perhaps the facts could be discovered only through a very complete and scientific study of why persons accept or decline teaching jobs in the church, and of the reasons which are given for poor work when it becomes sufficiently evident for everybody to know it is poor. There are, however, a few commonplace but important causes which any group of church workers could discover and analyze by the very simple process of sitting down together and facing the situation realistically. The attempt to do just that with a number of groups of church leaders has led to the statements of cause which are given in this article. It would be presumptuous to call them conclusions but it is doubtful if a deeper and more far-reaching study would cancel any of them.

Living Under Pressure

The pressure under which everyone lives and works is mentioned more often than any other hindrance to a good educational program in the church. But that means, really, that more people find more things to do which seem to them important, and teaching a Sunday school class is not one of them. So after all it is a symptom of some more basic condition or cause. A little probing will usually discover the vital spot which is a serious doubt as to whether anything is being accomplished or can be. Everyone seems very vague as to what results a teacher is supposed to accomplish, criticism is negative rather than constructive, and a general "Oh, what's the use" attitude finds expression in less effort and decreasing interest on the part of teachers.

Shifting of Emphasis to Youth

Varying spots of emphasis tend to destroy the balance of the teaching program. For a long time the major emphasis was upon work with children. The "first seven years of a child's life" theory of education was spoken of frequently and confidently. Children's work and workers were in the limelight. Then it was discovered that a weak program beyond the years of childhood defeated what had been done them. Work with young people needed and got attention. It became easier to get workers with young people and harder to get teachers for children's groups. Perhaps it would be better to say "qualified teachers" for in more than one church there was found the attitude expressed by the teacher of a young women's class who said concerning a certain member who was being considered for a teacher, "Well, she might do to teach children, but I doubt if she knows enough to teach young people." The feeling that there was greater prestige in work with young people was supported by the difference in standards of training and salary for younger and older grades in the public school.

The New Adult Emphasis

Then suddenly everyone seemed to remember what they had always known, that after all, the success of any cause depends upon the leadership of men and women, that adults could learn and that the church needed a new emphasis on adult education. The problem lies in the fact that it seems difficult to realize that the importance of any part of a program of work usually increases rather than decreases the importance of all the other parts. At least it does in a program of Christian growth which is as vital, symmetrical and on-going as life itself. But it requires good statesmanship to keep a church moving forward along all its lines of work at the same time, and churches sometimes balance any needed emphasis at one point with a regrettable neglect at others.

All Groups Important

Any discussion of the relative value of work with children, young people and adults is futile. Any one

* Editor of children's literature, Christian Board of Publication.

December 31

DECEMBER 31, which closes the calendar year, is also the end of the first half of the missionary year. For some national boards it is the close of their fiscal year. On that date many local churches close their fiscal year. It is a decisive date in the life of the church and its causes.

As a church endeavors to meet all of its objectives at the close of the calendar year, so it needs to be reminded that the support of its world causes is a part of that definite responsibility. December 31, marking the close of six months of the missionary year, means that six months' expenditures in the budgets of the world causes have been made. The work has been carried on. The service for which these causes were established has been rendered.

Sixty-eight thousand Christians in 1,200 churches and organizations in our ten foreign fields have been ministered to; 764 aged ministers, missionaries and their widows have received the Christian care of their brethren. Churches with acute financial situations have been helped by Church Extension. The underprivileged among the Mexican, Japanese, Indian, Negro and mountaineer have been served through home missions institutions and schools. State Missions has assisted the churches. Evangelistic literature and programs have been launched for the help of the brotherhood. The educational needs of the church have been served. Young people have been gathered in great youth conferences and meets. The living needs of children, young people and adults have been met through a program of Christian education. The brotherhood has been stimulated to think constructively in regard to the great social issues of the day. The movement for Christian unity has been furthered. Students in colleges and universities have been assisted through student work. Fellowship through the International Convention has been furthered. The National City Christian Church has been brought before the consciousness of the brotherhood.

December 31 is a crucial day for the causes cooperating in Unified Promotion. In light of the above urgency in the work that has been carried on the following suggestions are made to the church and its organizations for December 31:

—Every Church endeavoring to remit one-half of its goal for the causes cooperating in Unified Promotion.

—Every Sunday school remitting its Thanksgiving offering and the money in its treasury for the causes cooperating in Unified Promotion.

—Every missionary society and organization making a special effort to reach during this second quarter one-half of its goal.

—Every Christian Endeavor Society seeing to it that all monthly offerings have been remitted and make a special effort to remit one-half of their goal.

This is a time of advance. The first step of advance for this year can be made December 31.

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of them without the other two is doomed to defeat. There are reasons which everyone knows why all are important, even better reasons why all are necessary. What has already been said in this article applies to work with children but for the remainder of it we shall think of that phase of the church's work in its specific implications.

New Faith in Worth of Child

If these vital problems of an effective program of work with children with adequate leadership are to be solved, the church will have to renew its belief in teaching as a method which is so essential to the life of the church and the growth of Christian personality that those who are asked to engage in it are selected with great care and are honored by the call to teach.

The church must reaffirm its belief in the importance of childhood and in children as persons of infinite worth. It must cease thinking of them as persons to be exploited for the sake of increase in church membership or in financial support. It must look rather upon church membership and stewardship as means to the Christian growth of every child, for persons and not institutions are of first importance.

Enriched Fellowship and Worship

The church must so enrich and modify its fellowship and worship that even little children will have a sense of "belonging" as certainly as they feel themselves members of their own families. The effect of the church building upon children must be a matter of greater concern than the prestige of the church in the community.

Consecration and Preparation

The prayerful consideration of each person who is invited to teach or lead a group of children should be so well known that no one would consider the matter lightly. The willingness to study in order to become a more skillful teacher should be a requisite that is not taken for granted and the means of this preparation should be made available.

Training of Parents

The church must look upon the training of parents for the Christian nurture of their children as one of its major responsibilities.

The Church Must Believe in Education

It is certain that no adequate program of Christian nurture in church or home will ever be carried on by a few leaders who must surmount difficulties and hindrances at every turn. They may accomplish some good. But the church, the congregation, must believe in education and in children. We must read our New Testament anew if we have forgotten how central was the place Jesus gave to the children.

Lockefield Gardens Apartments, built at cost of $3,207,000 on 22 acre slum site in Indianapolis. Base rent of the 748 living units averages $4.43 per month per room.

Lockefield Gardens

An Indianapolis Housing Project

By LEILA AVERY ROTHENBURGER*

LOCKEFIELD GARDENS are described as "a modern low rent housing project developed in a residential area occupied by Negro families." Residential area is in this case an euphemism, for the name Lockefield was coined from that of old Locke Street which, with Blake Street, epitomized the worst of the slum area of Indianapolis. When the late Henry Herod undertook, ten years ago, to acquaint us with the conditions of Negro life in this section he began with Locke and Blake Streets. The abject poverty, the drabness, and in some cases the dreadfulness of existence as revealed here etched unforgetable scenes upon the mind.

Then came the days of carrying out Project H 1601, a dragged out time of misgivings, charges and counter charges, of bungling work and repatching. All this we leave to federal administration and the local Advisory Committee on Housing. With old Locke Street and the present Lockefield Gardens only are we concerned.

I do believe in ghosts, those glad departed folk
Whose spirits yearn for cherished scene or face.
The loveliness of life possessed them.
Not yet accustomed to their celestial place
They come back a little while to gaze
Upon loved objects from out the stellar space.

I do believe in ghosts, those sad departed folk
Whose hearts still ache with human pain.
The agony of life prostrated them.
Not yet healed and conscious still of human stain
They haunt the place of hurting
Till heaven bring repose again.

And I do believe that the spirit of Henry Herod, he who so longed that his people might know the loveliness of life and whose heart ached for them in the place of hurting, went with us as today we walked around this transformed area, crisscrossed its green courts, felt the cool spray of its whirling lawn fountains, beheld window boxes dripping floral beauty, glimpsed clean and comfortable home centers from which bright faces looked out upon a world suddenly transformed. Only one feature of the old picture remains, School 24, the one decent edifice which has been incorporated in the new set-up. Here the two hundred children of grade school age who live within the Gardens attend school.

The population of Lockefield Gardens is 2500 people living in 748 units in apartments and group houses. All units are rented; no tenant is in arrears and there is a waiting list. An outer portion of the buildings is reserved for business and here the economic handicap of the Negro shows up as it also does in the unrented garages. Space is rented to the highest bidder who has good credit rating. As yet not all stores have been taken but a large grocery and meat market, a bakery, a laundry, a dry goods store and an ice cream parlor are ministering to the common need.

First chance at renting homes is given to those of greatest need and the charts show that tenants range from day laborers to professional people. While the renter's income must be such as to insure payment of rent, it cannot be more than five times that rent. The rent scale runs from approximately $20.80 to $30.10 per month, depending upon the kind of home that is chosen, three, four or five room apartments.

In former days we kept a record of homes visited in this area. One such reads: W.... family, parents and ten children. Husband averages about $10 a week. Cut both in time and price. Rent $15 a month. No gas. No toilet. Trying to keep three children in high school, four in grades. Industrious and clean.

Today on the same site we record: Modern plumbing, steam heat, electric lights and refrigeration, hardwood floors, central laundry facilities. Playgrounds with supervised recreation. Light, sunshine, flowers. Not over five in family allowed. Needless

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* Mrs. W. F. Rothenburger, Litt. D., contributing editor of WORLD CALL and distinguished American penwoman, is wife of the pastor of Third Christian Church, Indianapolis, Indiana.

to say the W. family is not here. Both income and the number in the family shut them out.

Where children used to play in dirty streets under a blazing sun are now playgrounds with slides, swings and sandboxes. A director of recreation is aided by four WPA and twelve NYA assistants. Among them youth clubs are formed, hikes and other outdoor activities engaged in. A Tenant Committee helps plan mass entertainment, such as a flag raising ceremony on Memorial Day and a safe Fourth of July for both young and old. In midsummer, band concerts are enjoyed. In each corner of the area are club and social rooms.

Testimonies of directors are one thing, those of tenants sometimes another. So we dropped in for a call upon one of the tenants in the lower bracket of income, one of the three-room apartment dwellers. The story and evidence clicked with that of the director. Yet we made another call, one in the neighborhood to get the reaction of an outsider who, earning but six dollars a week, cannot hope to live within the Gardens.

"What do you think of Lockefield Gardens?" we asked.

"I think it's grand. Have you seen the fine stores? It's surely pretty to look at."

"What about the prices?"

"Some things are a little higher, but it's all right."

This person could not give an explanation as to why it is all right. She was defending something that she felt to be good and which she did not want taken away. The word of many, who can explain the economic intricacies, bears out this simple testimony. The morale of the community is being raised. People moving into the Gardens are replacing old and wornout furniture as soon as possible. Nearby dwellers are here and there painting their little homes. A spirit of community cooperation is developing. The public schools and the Negro community center, Flanner House, are finding a new channel through which to contact humanity. A finer spirit of fair play on the part of white groups is reported.

As we watched the clean and happy people coming and going in Lockefield Gardens our thoughts kept going back to the W. family and the many like them who, we knew, could not afford to live in this new paradise. The lowest stratum in economic darkness must have scattered into another like darkness. As we puzzled over the bright and dark sides of the question we were reminded of a story that has passed from pulpit to pew so many times that its origin is lost.

A mother visiting her son at college was grieved by the pictures that she found upon the walls of his room. She made no remark but before her departure placed a picture of the Christ in the midst of the array of sordidness. No word concerning the matter ever passed between them, but, when she came again, there were evidences of finer thought and living.

Slums demolished on site of Lockefield Gardens

Perchance Lockefield Gardens, say all we may pro and con, is the picture of decent living which dropped into the sordidness of the slums of a city (one that among cities of its size ranks with the five worst as to housing conditions) may ultimately inspire a whole community to better things. With one-third of our nation living in slums and "blighted areas" we do well to follow the example of England and Scotland in rapidly rehousing our underprivileged groups.

Forever Free!

God of all nations, we
Come unto Thee!
Grant us Thy grace this day
To seek the way
Of peace and brotherhood,
Prevailing good
For all mankind:
Freedom of mind,
Until all men shall be
Forever free!

Thou God of all the race,
We seek Thy face!
Cleanse Thou our hearts this day—
Teach us to pray!
And humble into dust
All them who trust
The power of might
To conquer right,
Until all men shall be
Forever free!

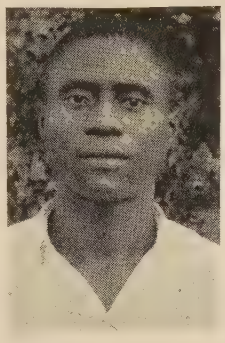
Thou Father of us all,
Break now the thrall
Of the despotic state!
Of ruthless hate:
Of all unrighteous rule
In church and school,
Till war shall cease,
And bring in peace,
Until all men shall be
Forever free!

—Charles Blanchard.

People of Eighteen Tribes

An Account of the Convention of Congo Christians

By MPENGO THOMAS*



Mpengo Thomas

WE had a great convention in Leopoldville. In this convention were gathered people of eighteen tribes speaking ten languages, and from thirty-four villages and ten Protestant Missions.

Three white teachers were in charge of our convention and our discussions were carried on in three languages. The delegates chosen to attend this meeting were pastors, school teachers, elders, deacons and singers.

We began on the night of June 4th with a devotional service conducted in three languages by three of our own pastors.

On the next day, which was Sunday, and the anniversary of Pentecost, all the delegates met in God's house and the white teacher "Ewando" preached to us. He told us how the Holy Spirit came upon the eleven on Pentecost. He told how they received power through this gift and how Peter became a great leader.

That evening in our service we had very fine special music by a group of chosen singers and after the sermon we were introduced to each other and so learned some by name.

On June the sixth another white teacher told of the first white teachers in Congo and how they began the Lord's work here. They were men of great patience and saw much trouble. Sickness, death and many other things came to them but in spite of all these things they did not give up. The language was one of their great difficulties. Each word had to be learned by pointing to objects and asking the natives the names, which were then written down. This took a long time and great patience.

On June the seventh a native teacher told of old customs before the good news of Jesus Christ came to Congo.

We were surprised to notice that many of these customs were the same, or nearly the same, in many sections. I was astonished at an historical event related by a big chief of Lake Leopold. I had never heard of such a thing before. His story was like this: When a great chief died his body would be kept in his house for nine months before burial! When the time for burial came a man was chosen to clear the path for the men to carry the body, another man was chosen to dig the grave. The first man was paid with a man slave and the second with a woman slave by the relatives of the chief. As the body was taken from the house a man slave was killed to honor this chief. Before they buried him a young and beautiful slave girl was lowered alive into the grave and then this dead chief on top and the grave filled with dirt!!!

Another story, told that day, which astonished me, was this: When their big chief passed along the village street, or came from a group of trees forming the palaver house, the little children must run and hide in their houses or in the pits behind the houses (from which earth was taken to mud the walls). If a child saw the chief he must be put to death, for he was their God.

Another custom of theirs was to burn an unfaithful wife or husband in the sight of all men; and all who passed would laugh at that one's cries of pain.

When I heard these things of darkness which were practiced before the good news of the Christ had reached Congo, I saw that a great change had come to Congo. I see that the Kingdom of God is not far from us even though we do not see it with our eyes. It is in our midst for these old things are passing away and God the Father and His Son Jesus the Christ are worshipped in parts of Congo.

On June the eighth we were asked by the white teacher to discuss how we could help the church to

Singers of the Wema Church

* This report of the native convention, held in Leopoldville, Congo Belge, June 4-11, 1938, just preceding the convention of the missionaries, is translated from a report delivered by Mpengo Thomas at the Bolenge Church on his return from this convention.

At the request of Mrs. Byerlee he wrote out this report for the WORLD CALL. Mpengo is a fine Christian young man and has been for many years employed as a teacher in our Congo Christian Institute, which is our highest institution of learning for the natives and maintained especially for the training of Christian preachers and teachers.

grow and spread more rapidly in Congo. We divided into three groups according to our languages and discussed this problem. When we reported we found all of us had the same ideas. The most important were these: First, that we show by our own deeds and teachings that we are sincere followers of Christ; second, faith alone without good deeds is insufficient.

On June ninth we met with the white teachers, who told us that this conference was held because sixty years have passed since the missionaries first came to Congo and started the "Church of Christ of Congo." He said we are all children of one God our Father and it is well for us to get together at times to discuss our work and make plans for the future. We all felt that we would go to our homes to do what we could to help spread the good news of our Lord Jesus the Christ.

The native delegates numbered two hundred and twelve men and twenty women from other places. Counting the native delegates of Leopoldville, we were five hundred all together. As our conference closed the white teachers began theirs and they were one hundred and twenty-five.

On June eleventh an "Etalo" (drama) portraying the coming of Stanley and the growth of Christianity in Congo was given by the Leopoldville Christians on the very spot where Stanley landed. A big choir of over three hundred singers from all over Congo helped with fine songs which they had been taught at home by their white teachers.

At three o'clock delegates and others began going to the place where the "Etalo" was to be given. Some went by train, some on bicycles and autos, and many walked. They had made board seats and put all over the side of the hill along the Congo River where we sat to watch the "Etalo." There were five scenes.

SCENE I. Stanley the White Spirit on the Path to Congo.

This scene was acted on the river and on the very spot where Stanley landed as he came from Zanzibar. The paddlers represented Zanzibar natives and a white man represented Stanley. The scene depicted the black people on shore calling Stanley names and driving him away and how he landed later and with gifts of cloth, knives and beads tried to win their favor.

SCENE II. The Beginning of Missions at Leopoldville.

Two white men played the part of the first missionaries arriving in Leopoldville, then called Kinshasa. Their gifts and teachings were at first refused though a few believed. Many natives said they liked their cloth, knives, and other things, but did not want the story of their God.

SCENE III. Driving Out the Slave Traders.

This scene showed the Arab slave traders taking away slaves and Livingstone teaching against slavery.

The Gospel of Jesus can overcome darkness and ignorance in Congo

Then some soldiers of Leopold II coming and firing their guns at the Arab slave traders. The battle was so real we were almost frightened. The Arabs were driven out at last.

SCENE IV. The Work of Missions Today in Congo.

This showed an old witch doctor practicing his deception on a patient. Then the white doctor and his native trained nurses were shown operating on a patient. A school scene showed the white teacher teaching the people to care for their bodies and spirits and to obey God's laws.

SCENE V. The Raising of the Belgian Flag in Congo.

This scene showed how Congo is now a part of Belgium and how her representatives are trying to improve our country. At the end the Belgian flag was raised and we sang the national anthem.

This "Etalo" was a fine teaching to us all and showed how the Gospel of Jesus the Son of God can overcome darkness and ignorance in Congo and in the whole world.

Women and the Church

By GEORGIA HARKNESS*

I SHALL present what I am to say in two parts: the place of women in the *churches* and in the *church*. By the first I mean the work of women among the laity of the many local congregations. In the second division, I shall speak of the professional opportunities for women in church work and the place of women in denominational and ecumenical leadership. Though these themes converge, they present quite different opportunities and problems.

Dr. Georgia Harkness

I. Women in the Churches

The educational work of the local church is largely "manned" by women. Though the Sunday school superintendent, in deference to long-established usage, is usually a man, the teaching staff in most schools contains many more women than men.

In humanitarian service, church women from the time of Dorcas to the present have been "full of good works." In any crisis, like a flood or a fire, it is those whose sympathies have been deepened by Christian insights who are the first to offer help. So it is in lesser emergencies.

In the field of finance, I need not remind you of the importance of the Ladies Aid Society! But its function is more than a matter of finance. In assuming responsibility for church and parsonage furnishings, women manifest an intimate concern for the physical and aesthetic bases of church life.

These services—education, relief, finance—all converge in missions. It is in the work of the women's home and foreign missionary societies that women have found their greatest opportunity in the church for creative leadership on their own initiative.

Such services as these, women have rendered. What must we do further if the church is to go forward?

In religious education there is perennial need of better trained teachers. It ought not to be possible for a student to say, as many do, "I never learned anything in Sunday school." Nor ought it to be possible to refer to the instruction there given as "Sunday school mush." There is more of positive value in our present Sunday schools than such remarks imply. Nevertheless, students continue to come to college after years of Sunday school instruction having, for the most part, a large cipher where their biblical knowledge ought to be.

In the area of humanitarian relief, what is needed is not more sympathy but intelligent redirection of such sympathy into channels leading to fundamental social change. In most churches philanthropy rather than economic justice is regarded by both men and women as the primary social virtue. Until this condition is corrected we shall go on doing social patchwork instead of building a society based on a Christian concern for personality. We shall also go on losing from the church the services of women of social vision who find in the Y. W. C. A. or in secular agencies a more promising medium for creative effort.

In financial enterprises, what is needed is not less of such activity by women but less of forced activity due to the necessity of making up the deficit when other means of money-raising fail.

In missions the primary need is obviously a recovery of confidence. In the days when we talked about the "poor benighted Hindu" we made the mistake of disparaging other religions and cultures. Now we err on the side of an alleged broad-mindedness. To say that all religions are equally good in their own setting is to lose all perspective; it is also to cut the nerve of missionary endeavor. The corrective will not be found in touching but sporadic appeals to sentiment, such as we have sometimes indulged in under guise of missionary education. It will be found only in unbiased study of other faiths, and in observation of the unmistakable achievements of missionary efforts. There is needed, furthermore, a closer connection between service to other races abroad and elemental racial justice at home. Similarly, missionary education ought to be linked with peace education. And a less tangible but equally important need is for a closer connection between the missionary and the ecumenical mind. These meet in a practical awareness that the church is a worldwide Christian fellowship.

II. Women in the Church

I turn now to the place of women in the church. What opportunities have women in professional, denominational and ecumenical leadership?

Just as I was beginning the preparation of this address, there came to me an old friend, a young woman seeking counsel. The juxtaposition of "old" and "young" in the preceding sentence is significant, for she is a woman a little past forty, one who still looks young, has plenty of vigor as well as charm, and has behind her a record of more than ordinarily successful work as a director of religious education. She came to me because she had been asked to surrender her position in order that a man might be

* This article is a digest of Dr. Harkness' address at the recent International Convention of Disciples of Christ at Denver. Dr. Harkness is associate professor of the history and literature of religion at Mt. Holyoke College.

installed as assistant pastor. Her problem was this: Should she seek another position in religious work, running the risk of being asked in a few years to move out to make room for a man, or should she at forty-two attempt to fit herself for teaching or some other occupation offering more security?

As we discussed the situation, we found the time had come to talk of many things. We spoke of another woman, a mutual friend who had held a number of positions in religious work—local church, organizational, and teaching—and who upon being called to her home town by family responsibilities had found all other doors closed to her by the stigma of her connection with religion, while at the same time all the paid positions in religious work in her community were being held by men. We spoke of a friend eminently successful as a director of religious education who had achieved success at the price of constantly seeing the minister get the credit for her accomplishments, while in turn she became the scapegoat for everything in the church that went askew.

In greater or less degree, such things are happening all the time. They are enough to give one pause at counseling a young girl to go into religious work as a profession.

There is more security in teaching religion than in church work, but I need not remind you that women have a reputation for not possessing "theological minds!" Whether *anyone* possesses so mythical an entity is a question, but that is not our question. The fact is that women of theological training find it more difficult than men to secure opportunities to teach, for religion and philosophy are the two fields in the liberal arts colleges most often closed to women.

But the professional aspects of the case are not the whole story. As my friend and I discussed the issue, our thoughts moved on to other familiar facts. That in most of the denominations, ordination is denied to women on allegedly spiritual (not merely economic) grounds. That where ordination is granted, the crux of the problem is not the right to preach but the chance to have a parish. That women constitute half the membership of the local church, while most of the officials are men. That as one moves out from the local church to denominational leadership, the number of women in responsible positions declines noticeably. That there is a wide disparity between the *legal right* to sit in governing bodies, and the *opportunity* to do so. That in spite of the emancipating power of the Christian gospel, women have fewer opportunities for leadership in the church than in any other field.

What is the result of these factors? In the first place, religious work as a vocation can scarcely be urged upon any young woman. I do not mean that I would advise a girl of promise to stay out of it. But I cannot conscientiously set before her the expectation that she will find in it either security of tenure or equality of opportunity.

Another consequence of the situation I have outlined is that in every community able women, often full of initiative, are throwing their energies into secular channels and not into the church. Could the church have their services, its work now sadly hampered for lack of adequate leadership could go forward with vastly greater vitality.

The fact that women frequently put their energies into channels which lie outside the church is often deplored. The reason why is not so often discerned. It is that in these other agencies women find an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the church. Until the men of the church recognize this fact, to deplore the defection of women will be wasted breath.

What, then, are we women to do about it? Let me first suggest a few things we ought not to do.

We ought not either militantly or plaintively to bewail our fate.

In the second place, *we ought to guard against pettiness in church relationships, as in all others.*

My third observation is that *we must not, either through timidity or indifference, acquiesce in things as they are.* Any marked change can come about only through the agency of men whose sense of Christian concern for personality is focused on the issue. It will not be so focused in any large measure until we direct attention thither. How shall we do it?

My primary suggestion is that *we must keep on doing our work*—whenever we can and as well as we can—without expecting or claiming much in the way of recognition. The situation I have outlined is imbedded deep both in the ecclesiastical and social past, and it will not change rapidly.

A second counsel is to *draw courage from the lessons of the past.* Compared with the situation of a century ago, our opportunities are legion. It is impossible to envisage what may be the opportunities of your great-granddaughters a century hence.

My last injunction is that *we should not allow the work of women to be dissociated from the main stream of the church.* Women have a distinctive place within the church—a place of which the magnificent achievements of your missionary societies gives outstanding evidence. But distinctiveness ought not to mean divisiveness.

Confronted by the situation I have outlined, some women believe that there should be a separate women's movement within the church. "Let us build up our organizations apart from those of the men," so the argument runs, "and we shall find opportunities which we could not expect to have with the men." From the short range perspective this is true, and there is a legitimate place for the existing women's organizations. But I cannot believe that in the long run anything is to be gained either for women or the church by segregation. Some eddies and whirlpools in the stream of progress toward the united church we must expect to confront, but it is better to confront them than to avoid them at the cost of a deceptively alluring independence. The church is an all-inclusive Christian fellowship. Its strength rests upon its unity—a unity within which persons of differing gifts may work together in mutual respect.

Double Dividends

By WILLIAM PAUL REAGOR*

Dr. W. P. Reagor

IT is a matter of supreme importance that as a great Christian brotherhood we give our attention to and manifest continual great concern in the work of Christian Benevolence. I do not need to recount the magnificent service which has been rendered down across the years in this human activity. Today our brotherhood has twelve Homes, six for children and six for the aged, scattered all the way from Florida on the South to Oregon on the North, and serving every section of this country.

That such a service is distinctly and uniquely Christian goes without saying. When the Master was pressed to give adequate meaning to his summation of the law, and the prophets, he did it by drawing the picture of a Samaritan who was traveling along the Jericho road and who turned to answer the cry of human need. The first corporate expression of the life of the young church which was just getting started in the name of Christ in Jerusalem, was to set aside a group of men whose activities consisted in looking after human needs. When the Apostle James was called upon to give a definition of religion, he summed it all up by suggesting that pure religion and undefiled before God the Father and our Lord Jesus Christ, was this, to visit the fatherless and the widow. For the church ever to become negligent of this duty, or to ignore the cries of human need, or to fail to carry on such a ministry of love would be openly to deny her Lord and Saviour.

Through such a ministry of love we continue to give, as a brotherhood, eloquent testimony to our faith in that abiding principle of the Christian religion; namely, the supreme value of human personality. Is not a man of more value than a sheep or a goat? So spoke the Master nineteen centuries ago. And the foundation of the Christian church rests there. It must continually be proclaiming to the world that a man is of supreme worth.

The only institution in human society which is definitely committed to the enthronement of human personality as supreme value is the church. But the church must do more than preach about it and talk about it. It must give practical demonstration through its organized activities of the faith which it treasures in its heart. Practical demonstration of such faith is of more value than all the sermons which may be preached about it. Our ministers might go into all of our pulpits next Sunday and preach a theoretical sermon upon the enthronement of human personality as life's supreme value. But that would not be half so important or half so effective as the practical demonstration which we can give as a brotherhood through caring for the aged and unfortunate who otherwise would be left out of consideration in society's organization.

I am not unaware of the awakening sense of responsibility for the aged upon the part of the state. There are many today who would suggest that because of this new sense of responsibility and its expression, the church can relegate this work and this service to either local, state or federal government. It is true that such an expression grows out of the teachings of the church and the principles of religion. For all of these corporate expressions of social responsibility we may well express our gratitude. But what a tragedy it would be if the church, in the light of these developing ideals, should for a moment consider turning over that responsibility to the state! For I would remind you that there is a vast difference between the cold, impersonal and often indifferent service of the state towards those who are needy and the warm-hearted, kindly personal service which is rendered by the church.

This ministry of love and service, particularly as it applies to children, combines in a remarkable degree two aspects of the Christian religion. True religion is not simply an ambulance at the foot of a precipice, to pick up those who have fallen over. It is a fence at the top to prevent their falling in the first place. The historical emphasis of Christianity has been upon its curative aspects. This is not surprising. Such ministries are much more dramatic and make their appeal to our hearts much more splendidly than the more prosaic works of prevention. Yet for our day I submit to you that one of the most important aspects of the service of the church is to be found in the field of preventative religion.

Here, then, is a ministry conducted by our great brotherhood, which combines these two aspects of practical religion. For are we not reaching out and taking into our care boys and girls who would not otherwise have the opportunity for healthy, wholesome and normal growth? Most of them come from situations which have placed a handicap upon them before they have even started. No matter what their inheritance may be, too many of our children these days are faced with temptations which grow out of the very environment of their lives, making it impossible for them to become anything but liabilities to society.

From such conditions we do reach out and bring

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* Dr. Reagor is pastor of First Christian Church, Seattle, Washington. This article is from an address at the recent International Convention of Disciples of Christ at Denver.

them in. It is done at a time when they are passing through the creative and formative years of life. During these impressionable years they learn in company with other boys and girls the principles of cooperation, of good will, of brotherhood and kindliness. All this cannot help but create in them foundations for Christian character in future years. They are introduced into a situation and environment which is as nearly like a Christian home as it is possible to make it, and probably much more powerful and potent in its influences upon life than many of the so-called Christian homes in which the boys and girls of our churches are reared. It was Horace Bushnell, you remember, who startled the church of his day with his insistence upon the importance of Christian family life in the rearing of boys and girls, saying that a child "should be so reared that he cannot recall the day when he was not a Christian." Through our children's Homes we are reaching out and exercising the true function of the Christian religion as it expresses itself both in terms of those who are rescued from danger, and in terms of those to whom has been been committed the responsibility for building strength which will prevent young people from falling in years to come.

What a truly Christian ministry this is! Is it not in the last analysis an investment in human possibilities? Jesus was always doing just this. He taught men to believe in their boundless possibilities. He sent men out saying about themselves what men had never said about themselves before, "Now are we the children of God and it is not yet made manifest what we shall be." That indeed is an amazing thing to have done. Does not Christ's idea of human possibility haunt us continually? We have tried to work out a little bit of it in democracy, hoping to give every personality a chance. We must increasingly try to take out of human life sins like slavery and sweat shops, which desecrate human souls. We hate war today because it debauches human personality. In all of our philanthropy are we not trying to open doors in order that handicapped personalities may have a chance?

Sometime ago we had the privilege of having as our guests on Sunday morning, the boys from the Chung Mei Home, an institution in our community under the auspices of another communion. Sixty-five Chinese boys ranging from eight to eighteen came marching down the center aisle under the guidance of their counsellor and leader to the place which had been reserved for them down in front. As these boys sat before me during the service of worship, I do confess that I was deeply moved. I know something of the circumstances out of which many of those boys had come. They were picked up off the streets of the China towns of the cities around the Bay and in northern California. Most of them were just waifs, without any homes, without anyone to care for them. Here they were now, practically all of the older ones Christians, devoutly and reverently partaking of the communion service with us, entering into every aspect of the service with consecration, enthusiasm and joy. But I recalled as I watched them, not only where they had come from, but where they are going. I know some of those boys rather intimately. It has been my privilege to counsel with some of them as they are trying to work out their life's destiny. Some of them are preparing to enter the University of California, to study for various professions.

Through the influence of Mr. Shepherd and those whom he calls in to help, gradually these boys are guided toward the fulfillment of some life plan of service. They are going to be statesmen, doctors and ministers to their own people. Most of them hope to go back to China to help in building the new China. God alone can measure the possibilities inherent in such a service as is being rendered to those sixty-five Chinese boys.

So, then, we have been taking boys and girls, believing in their possibilities and values as children of God. We have been surrounding them with Christian influences, letting brood over them the spirit of love which first of all we have caught, I trust, from the Master. Then we have been sending these boys and girls out from these Homes into the world of today and tomorrow, some of them teachers, some of them today honored ministers of our churches, most of them going out to bring their lives on to some high destiny and all of them looking back in gratitude to a great brotherhood which had enough of the love of Christ in its heart to give them a chance. God alone can measure the possibilities inherent in such a tender and intimate ministry and he must certainly bless a great people as they share in such a service.

Highpoints of the Year in Benevolence

1,016 needy children and old people served in 12 Homes.

$12,822 increase in offerings from churches.

$13,862 increase in gifts through bequests.

$12,175 increase in annuities and special gifts.

77 churches join the "Front Line," increase of 5.

New addition to Christian Orphans' Home, St. Louis.

Construction started on new Northwestern Home for the Aged at Portland, Oregon.

Projects started for erecting cottages for adolescent boys at Cleveland and Southern Homes for Children.

This is the record of your part and mine in the battle against human suffering. While facts and figures are the medium through which it must be told, playing all about it are lights and shadows of human joy and sorrow which color it and give it deep meaning. We gird ourselves for greater victories next year over need and despair and misery. Stand fast, all ye faithful!

Bathing Ghats at Benares, the holy city of India

Essential India

By JOHN CLARK ARCHER*

INDIA holds a just claim on our frequent and sympathetic attention. And we owe it to ourselves to attend, for she has been for at least five thousand years a veritable storehouse of culture. The world's debt to her already is incalculable. We ourselves are heirs with her of highly significant "Indo-European" civilization. Perhaps we are not generally aware of this common heritage. Indians have gone their way and we have gone our own through many centuries, and there is too little mutual understanding between us. There are, however, good things to recover in our common heritage, mutual obligations worth remembering, and great values for all humanity's further development. Let us keep the distance bridged and the way open between America and India, seeking to learn what India really is as a land of peoples, institutions and ideas, and standing ready to cooperate with her in the realization, especially, of the highest moral and religious ideals. But what do we mean by "India"? And what seems to be her essential character?

First of all, make sure that India means *variety*—and many contrasts—of all sorts. This comparatively minor unit in the vast bulk of Asia holds in its diversified setting a teeming and variegated population, amidst which are levels and divisions of social classes, popular practices, moral standards and intellectual concepts—lines which often run far deeper than the pattern of a quilt. In religion alone—and this is our immediate interest—India exhibits all possible phenomena. In fact, religion has been dominant with her. Whatever its varied origins—and there have been many roots—religion has given direction and character to her essential life in its political, sociological, ethical and philosophical expression. Her philosophy, in general, has been fundamentally theological.

All this variation is, of course, somewhat due to *age*. India is very old, and every century of her life has witnessed birth, growth and decay, changes often so significant that she has long since adopted a cyclic view of her existence. This theory of "ages" has served at times as her apology for distressful situations and as the ground of hope for better things to come. Indeed, India, despite her age, is not exhausted nor decadent. She truly holds a certain power of renewal within the scope of her essential character. This power is at work today, a power which is essentially religious. Her principal religion—call it comprehensively Hinduism—is perhaps the oldest of the world's great living faiths, so old it may be called indigenous. And yet it has the power of renewal, and the obligation and the opportunity, as well. Furthermore, Hinduism in its higher aspects has exercised a significant influence on the whole thoughtful world, and may be expected still to be effective through a reinterpretation of its best ideas and practices. This ancient theory of man and things has great significance for the general study of religion and of Christianity, in particular.

Five Important Factors

If we seek amidst India's many centuries and marked variations to discover her essential character, or, at least, to describe it in appropriate terms, we may find five elements or factors reasonably descriptive, whether as causes or at times as effects:

1. First is her comparative *isolation,* partly geographical and even more largely mental. In the former sense, she has been separated from the rest of Asia and from the world by the forbidding and almost impassable Himalaya mountains and by several thousand miles of ocean shoreline. This separation has been mentally effective, also. Furthermore, Indians have not been adventurers, save for a limited Hindu expansion into the "East Indies" and several missionary movements of Buddhism into the Far East. Rather, they have been devoted to the Motherland and indisposed to venture beyond home boundaries. The ocean, especially, the "dark waters" as they have called it, has been tabu. By foreign travel the Hindu broke vital connections, it was thought, with his social group and its observances. His religion put the ban on foreign travel! And comparatively few Hindus have even dwelt beside the ocean. Even few pilgrims have visited the shore, as at Dwarka in Kathiawar and Puri in Orissa. Most of the great shrines are inland along the sacred rivers. The Hindu is a provincial inlander. Life has been localized in villages, in groups of villages within a local area, not the isolation, to be sure, of Robinson Crusoe and his man Friday, but a mental indifference toward things distant or non-Hindu. The dominance of simple habits and the lack of formal education have combined in the narrow setting to create a certain economic and social self-sufficiency and seclusiveness of mind.

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* Dr. Archer is professor of comparative religion at Yale University.

2. Important, too, is India's *capacity to absorb.* Hardly has any other land absorbed so much. We mean that what India has taken from without has not only been of huge proportions but has been made upon receipt peculiarly Indian. India has not been radically transformed through these acquisitions, whether they have come in through narrow mountain passes or across the broad oceans. Many elements, indeed, have entered: Sumerian, Aryan, Turanian, Persian, Arab, English and others, too. All have taken on the Indian character.

Perhaps this absorbent, acquisitive disposition accounts most of all for whatever unity there is in India. Amidst her variations she has in marked measure a common mind or mental outlook. Innovation has given way more to assimilation than to change. What her basic culture was is hard to say; it might be called Dravidian, whose features are still numerous in her southern parts. It doubtless extended farther north at one time, where the Sumerians and, later on, the Aryans met it. We do know that Hinduism is a complex of many intermingled elements. Witness the Great God Shiva. And although several persistent importations have maintained a formal independence, they have yielded to transformation. Such is Indian Islam and the Indian Christian Church, both composed chiefly of converted Indians, not Hindu, but of lower orders, at that.

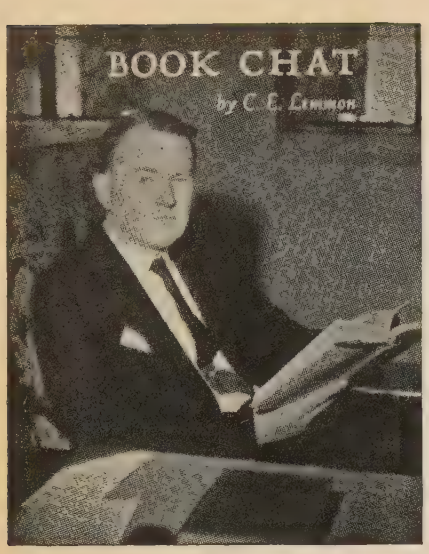
3. Third, note India's *tolerance.* Yes, India has exhibited a conspicuous measure of toleration, even Hindu India. To be sure, it has pertained rather to moral and religious doctrines than to ritual and social practices. There has been more rigidity within the range of what we know as caste (*Note:* historically, caste can be accounted for in terms of the cumulative effect of color, birth, rebirth, karma and the priestly interpretation of the combination). Yet caste is evidence to some extent of a fatal kind of tolerance; that is, to submission to the inevitable or the pre-determined. Hindus have "put up with" social segregation as a temporary expedient in man's life this side of his final destiny. On such ground they have demanded—*in*tolerantly!—a strict observance of all caste regulations. But in the realm of ideas, doctrines and philosophies there is no restriction. The Hindu believes what he will, subject only, as we may well imagine, to an intangible yet subtly effective Indian Idea, such as has been hinted at already. Jainism and Buddhism were "reformations," principally of doctrine, within Hinduism, and Hinduism has its "six philosophies." Certain divergencies took Buddhism eventually out of India, but Jainism has remained, becoming the most ascetic body of all. Jains are the most ardently devoted to the Hindu observance of *ahimsa,* or "non-injury" to any form of life.

4. Important, too, is an appreciation of India's *asceticism.* Not that most Indians, especially Hindus, are ascetics. There may be several million genuine ascetics and some for whom asceticism is a livelihood. Many of the latter type occupy the front seats—on beds of spikes, perhaps, or "length-measuring" on long pilgrimages. And many Hindus, because of poverty, live a kind of compulsory asceticism, whether from their own improvidence or other men's injustice, or from nature's irregularity and parsimony. But over two hundred million Hindus—and millions of other faiths, besides—must provide themselves a living as the common run of mankind has to do. They are tillers of the soil and petty artisans, in general, and their gauge of value usually is "what will fill the stomach." Nevertheless, asceticism is an Indian ideal, one of the motives and obligations of Hindu religion, in particular. India's prevailing religious temper is ascetic. It views things as unreal, having no value as such. This is the inclination of her life and thought, and the goal, even though it be after many transmigrations, of the almost final stage of man's existence.

5. Finally, we observe India's *idealism.* We mean that the idea rather than the thing itself is real, the ultimate essence rather than the material object. This idealism represents the thoughtful aspect of, for example, Indian asceticism, and stands in contrast with the practical materialism of the common man. Life is very real to him and quite compelling.

We do not mean that all thoughtful Indians are idealists for there are the six schools of thought among the Hindus. And Jains and Buddhists were at the outset realists—matter was not illusory to them. Nor do we find any altogether uncritical, absolute idealism in India, such as rules out both the world and God as real. India has been too religious for that, nor has God been to most Indian thinkers a mere abstraction. What we find among the idealists is at most a pantheism—all, in reality, is God. It is this sort of idealism that enters into India's uniqueness. And this sort represents most of her peculiar contribution to Western speculation. Idealism has been a typical Indian tendency. Why? Perhaps due to the Indian world and the life the Hindu lived inside it. At any rate, Hindus have seldom set themselves the task of an immediate improvement of their world. And for themselves they have sought ways of "escape" from it and of identification with Reality finally apart from it. What the future may have in store is problematical. We may say in fairness to hosts of Indians today that there is new evidence in India of immediate attention to this world's affairs and of earnest concern for the improvement of men's lot.

These, then, are five factors in the Indian scene: isolation, the power to absorb, tolerance, asceticism and idealism. No matter to what extent any one of these may be by objective treatment further qualified, the five in combination would still give India a peculiar character. Each may be modified considerably in years to come; modifications are actually occurring, we may observe, changes which the West calls new in Indian politics, education and social reconstruction; and yet the combination will preserve its own identity. The Indian Idea may be counted on for practical effectiveness, as permanent, and India will continue to be Indian.



Understanding the Bible

WHEN Dr. Harry Emerson Fosdick gave the Yale lectures on *The Modern Use of the Bible* fourteen years ago he demonstrated his ability to mediate the critical scholarship to the average man and make it workable in the everyday life of the church. The lectures remain one of our most important books and should be in every good library. Dr. Fosdick now comes out with an even larger volume called *A Guide to Understanding the Bible.* In this work he takes six of the leading ideas of religion and traces the development of these ideas through the Scriptures. The first chapter is on "The Idea of God." A casual reader of the Scriptures can recognize different levels of theistic belief and see that the God of David and the God of the Gospel of John are in marked contrast. As the Scriptures are not arranged chronologically, as the books have a different literary form and purpose, and as there is a great variety of composition and authorship in the biblical writings, it takes careful scholarship to untangle the story of "a developing God" from the Book of Books. The author has traced in detail the evolution of theistic belief from the lowest levels unto the "fullness of God" in Christ. He has succeeded in making the treatment simple, clear and interesting. The other five ideas in successive chapters are "The Idea of Man," "The Idea of Right and Wrong," "The Idea of Suffering," "The Idea of Fellowship with God," and "The Idea of Immortality." This is certain to be considered one of Dr. Fosdick's most useful and important books.

WE have two books at once from the pen of James Moffatt, one on church history, *The First Five Centuries of the Church* and the other a commentary on *The First Epistle of Paul to the Corinthians.* The history of the first five hundred years of the church will prove helpful, not only because of its merits as a church history, but because of its simple method and chronological tables. Dr. Moffatt has given a chapter to each of the five centuries and has prefaced each chapter by a comparative chronology of secular and church events. This will help enlarge the use of the text for it will be available for schools and churches. Some historians may say that is an over simplification of the material but the result will more than compensate for any deficiencies implicit in the method.

THE commentary on First Corinthians is the most recent of the fourteen volumes of the new Moffatt Commentary now available and is based on the Moffatt translation of the New Testament. We are inclined to think that the vernacular translations have led to a diminishing use of commentaries. One reason for this is that commentaries are usually uninteresting and technical, chopping up the scriptural material, bogging down in the text and destroying the imagination and movement of the literature. We know of no commentary that better escapes these defects than this volume from the pen of Dr. Moffatt on First Corinthians. While the text is considered in scholarly detail it is so interspersed with exposition and narrative as to make the whole a running story of the Corinthian church and its problems. It is therefore not only a scholarly textual commentary but it is a narrative of surprising interest.

THESE two books should remind us of our debt to this most prolific and scholarly author. We understand that he is retiring from active teaching at Union Theological Seminary this year. For thirty years a great stream of fine material has come from his mind. He has translated the entire Bible into modern English vernacular. He has edited more than one important library of religious books. He has contributed constantly to scholarly periodicals, both in Great Britain and America. Sermons, essays, histories, commentaries, translations, all have come from his fluent pen and in each of these several fields he has excelled. One is in no danger of exaggerating the contribution of this astounding man.

HENRY C. LINK, author of that very popular *The Return to Religion,* has tried to repeat a success in his new book, *The Rediscovery of Man.* It does not quite have the challenge and simplicity of his former book. One quarrel with this author is that he gets off his main field of psychology into economics and politics. When he sticks to his specialty he is most helpful. His contention is that psychology is at last discovering the *personality of the individual.* He would inculcate self-reliance, skills, and extrovert tendencies that would make for happy and effective living. There are some excellent chapters on habits, sportsmanship, standards of personality, and a closing chapter on Jesus as "the Supreme Personality."

THE publishers of *The Great Story* are to be congratulated on having produced this beautiful book, which is a life of Christ with selected passages, making a beautifully printed continuous narrative in the King James version. Fifteen of the classic paintings from the life of Christ are reproduced in color, among them being the "Madonna Del Granduca" by Raphael, "Suffer the Little Children" by Vogel, "The Transfiguration" by Angelico, "The Tribute Money" by

(Continued on page 41)

Social Trends

By JAMES A. CRAIN*

Anyone who has attended the International Convention with any degree of regularity for a decade or more must be dull of mind indeed if he fails to perceive that significant changes have come over the Disciples during that time. This changed mood was especially evident in some of the sessions of the Denver convention. We still give a good deal of attention to organization and machinery. We place considerable emphasis upon our particular interpretations of divine truth. But to a heartening degree the convention is proving that it is capable of branching out into larger areas of thinking.

Our most largely attended convention since that of Pittsburgh in 1909 was probably that of Cleveland in 1924. At that time we, like other evangelical bodies, were engrossed with the fundamentalist-modernist controversy. Timid proponents of a social interpretation of the gospel attempted to get a peace resolution passed, but were given short shift by the Committee on Recommendations and still shorter shift by the convention itself. Evolution and modernism were the "hot spots" of the convention and the brethren did not propose to have their minds diverted to pacifism and the like, which to them had little if anything to do with religion. At Oklahoma City in 1925 and Memphis in 1927 the convention drew the fundamentalist-modernist controversy down to cases within our own ranks, and the orthodoxy of some of our foreign missionaries was the bitter issue.

A change of direction began to be observable about the time of the Washington convention in 1930. At first it was faint—no more than a suggestion that we were beginning to think along new lines. Such issues as world peace, international good will, Christian ideals in race relations, temperance and the like began to come to the front. This change of direction was reflected in resolutions and actions.

New Awareness of Human Need

As the depression deepened the church could not but become aware that such problems as unemployment, poverty, hunger, relief, transiency, etc., were no mere temporary dislocations of the economic system, but maladies that were eating at its vitals. As these human problems came under the scrutiny of the convention, theological quarrels receded into the background. A sense of concern for the poor and the underprivileged began to raise the eyes of the church from examination of the theology of our brethren to the great issues which aroused the concern of Jesus. Fundamentalism and modernism are dead issues today so far as the main body of our convention is concerned. So is that form of social reaction which identifies nationalism with religion, opposes all efforts for peace and is committed to the defense of traditional economic dogmas. Most of our people have passed on to more vital issues.

Growth in Fellowship

Already we are beginning to reap rewards from this new mood. We are discovering again the genius of our movement in the irenic and tolerant spirit of Thomas Campbell so largely lost in those days when we were "a sect everywhere spoken against."

A commission to re-study the Disciples is at work and to it liberal, conservative and middle-of-the-road brethren are bringing their contributions. Differing points of view are presented and debated with vigor and candor, but with kindliness. It is perhaps too much to say that differences are disappearing, but progress is being made. Something has been gained when men like Edward Scribner Ames and Charles Clayton Morrison, both of whom have long borne the brand of liberalism, can appear on the same convention program with men like P. H. Welsheimer and W. R. Walker, who gladly answer to the appellation of conservative.

Significant gains are being made in other directions. Missions, both at home and abroad, are interpreted today by the most forward-looking missionaries in terms of what Jesus Christ can do for human personalities. Christian education is a process of growth by which human beings reach their highest potential capacities. Evangelism is not so much a process of "getting right with God" as it is of putting one's self in harmony with God's way of working in his universe. Stewardship is not a process of separating the Christian from a part of his money, but of enabling him to experience the joy of helping to push forward great causes of human redemption. Social institutions must be Christianized because they are the instruments through which human beings express themselves in an organized world.

High Points in Resolutions

This changed thinking was evidenced at Denver by the eagerness with which was embraced the opportunity to be the second American religious body to ratify the constitution of the World Council of Churches. The high point of the convention was a symposium on the church and labor, followed by an open forum in which representatives of all points of view took part. The peace resolution adopted is post-Munich in its outlook and deals with the realities of our immediate situation. The resolution on the church and labor is more far-reaching than anything ever before said by the convention on the subject. The Disciples are solidly behind Ludlow's proposal for a national plebescite before war is declared.

Thus the Disciples in the past ten years have passed from internal bickering to concern for human redemption.

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* Dr. Crain is executive secretary of social education and social action for The United Christian Missionary Society.

Above: Adoration, by Chas. W. Hawthorne; below: The Nativity, by A. D. Thomas: below, right: Mater Amabilis, by Le-Vande.

Madonnas f

By

IT might be surprising to know that the traditional of Christ all bear a close resemblance to drawings hundred or more years ago were discovered in the catacombs and which date back to the second centur

In the catacombs were also found drawings repr the Virgin Mary, but strange to say, from the begin Christian art every painter has chosen to give us conception of the Madonna.

Adoration by Charles W. Hawthorne, American (1872-

It is natural to associate this picture as one of the tions mentioned in the gospels. But the kneeling m neither shepherds nor wise men. They are fishermen. earliest Christian art," according to Albert Edward "the fish had a Eucharistic significance. It stood for t Supper. It had also an acrostic significance. The fi becomes a cryptic symbol of Christ and a confession which early Christians engraved on signet rings and on the otherwise blank slab of a tomb in the catacc used in a fresco to adorn the wall."

The Nativity by A. D. Thomas, Indian (Contemporary

The setting of this striking picture is South Indi the sacred cow and calf and the thatch covered, oper The head of Mary is half covered with an Indian Sa painter, a native of India, is a Christian and his illus of New Testament incidents and teachings are among th worthy works of art in his own country.

Mater Amabilis by Le-Vande, Indo Chinese (Contemp

Madonna pictures symbolize the fact that mother the same the world over and the face of this Ind

Many Lands

ok

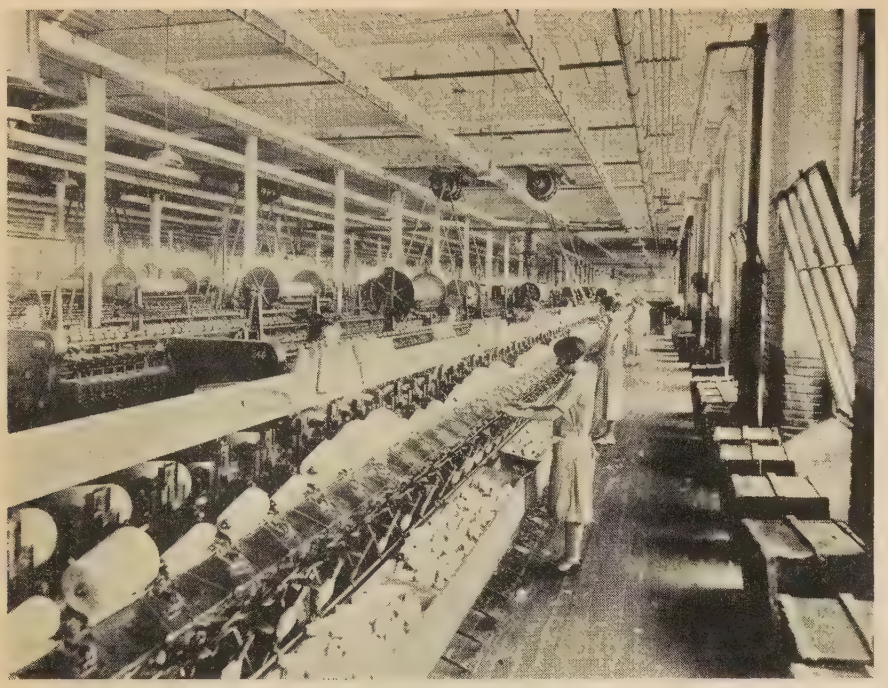
a radiates that expression. This picture is fascinating, / to the eye but to the sensitive spirit for we glimpse ological moment, a significant state of mind on the part ndo-Chinese Mary.

mento by Cipriano Cei, Italian (Contemporary).
are looking into the face of a devoted and proud Italian The picture is modern in a sense but we see the child raditional swaddling clothes. When we think of dicta- we are reminded of the pressure in Italy and in other es of the world for generations of boys and girls to he purpose of war. But this lovely Madonna is c of "Peace on earth, good will toward men."

na and Child by Luke Ch'en, Chinese (Contemporary).
unusual painting is typically Chinese in its artistic ion and development. The artist studied the New ent in preparation for a series of pictures illustrating ristian message and later to be used as a means of better to interpret Christianity to the people of his country. In consequence of his studies Luke Ch'en d Christianity in 1932 and has dedicated his talents to ead of Christianity through his art.

na by Toda Takahiro, Japanese (Contemporary).
are accustomed to think of Japan as a cold, calculating, alistic nation and this may typify some Japanese. How- he Madonna as portrayed by Takahiro reflects a mystic etation. He presents a Japanese Mary immediately ng the Annunciation as recorded in Luke 1:39-41 when ent in haste into the hill country to a town of Judah nd the babe leapt within her." The face of this lovely se Madonna reflects joy and ecstasy.

Above: Presentimento by Cipriano Cei; below: Madonna by Toda Takahiro; below, left: Madonna and Child by Luke Ch'en.



Courtesy of Women's Bureau, U. S. Department of Labor.

"Often while stripping thread or roving bobbins the hand is cut or slivers pierce the skin."

Women Who Work For Me

By MAUDE TAYLOR SARVIS*

LUCILLE is a laundress who works for me. She used to wash at our house on Wednesdays, but she was unable to keep six days a week full of jobs, so she went to work in a cut-rate laundry. I visited that laundry one day to leave a message for Lucille. What I saw tempted me to stay longer and see more. It was not a happy sight.

Lucille

I found Lucille operating an old-fashioned foot press, for this laundry has little up-to-date equipment. She was ironing my son's pajama coat. This is how she did it. She straightened and smoothed one sleeve, laid it on the press, gripped a wooden bar on the upper part, then put all the weight of her body onto a big foot pedal below, locking the two hot metal parts of the press together. She must know just how long to leave it —long enough to iron and dry the coat, not long enough to scorch it. Then she pressed the release-pedal, turned the sleeve and did the other side. Four presses and releases for the shoulders, one for each front, one under the arm, two for the back. Sixteen times she threw her body weight against that pedal to iron that one coat, all with the heat of the press and the steam from the damp garments enveloping her. Lucille tells me she has "lots of cold and throat trouble" since she went to work in the laundry. I know I was nearly stifled by the heat and steam the little time I was there.

Lucille's wages were $5.85 a week, the average wage of the colored workers in our state. The white women average two dollars a week more and have the lighter jobs.

Workroom conditions were very bad. The building was old, the floor slanting, wet and slippery. The lighting was poor. The concrete walls were always wet from condensed steam, and in winter this must add much to the cold. The flat-work ironers stood under a canopy to keep dripping water from the ceiling from ruining their finished work.

There is no rest room at all and the women's dressing rooms and toilets were filthy. No drinking fountain, only an ordinary water tap with broken cups and cream bottles lying about to drink from. No lunchroom. The women eat where they can in the workroom.

I hoped this was an unusually bad laundry, but when the women's bureau of the department of labor sent me a bulletin on the employment of women in the industries of this state I found it was an average one. "Two or three [only!—in all the state!] stood out as offering conditions better than the average."

One of them is, happily, in our own city. Lucille works there now, and I send my clothes to it. Yes, I pay a cent more a pound, but it's a cheap price for the knowledge that the women who launder our clothes (a task I so gladly escape!) work under decent conditions.

Mrs. Todd

What long hot hours my mother used to spend every summer canning! I no longer can—not when canned vegetables and fruit are so cheap! Cissy Todd is one of the women who make it possible for me to escape this task.

In April in the Ozarks the Todds pack up their clothes, dishes, pots and pans. They pile these into the rickety old horse-drawn wagon, load in the "pessel" of towheaded children and "go to strawberries." Arriving at the berry region in the lowlands, they unload at the cabin they will call home for the weeks the berries last. It is a very poor excuse for a house—leaking roof, sagging floor, old rusty stove, rickety table; for beds, straw ticks on the floor. But Mrs. Todd is thankful that they have a one-room cabin all their own. In some of the crops they occupy one big shed with dozens of other workers, and last summer on one farm twelve families lived together in an old barn.

The whole family down to four-year-old Emily works in the crop. Gracie, aged six, and Harold, eight, do a full day's work almost every day all summer. It's awfully hard at first, stooping or crouching or squatting or sitting on the ground to pick the berries. But "thank mercy it ain't so hot yit."

They follow strawberries on north into Missouri, and when those are gone there are gooseberries, raspberries, blackberries. Or maybe if they hear of work in the market gardens, they go there instead. Peas, beans, tomatoes — these things that the Todd babies pick under the hot sun will supply vitamins for my husky children next winter. Maybe the Todds go on into Kansas or Nebraska for sugar beets, or maybe they turn south to Oklahoma or Texas for cotton.

Mrs. Todd can't work all day, for there must be meals of some kind and there is always a baby. Let a worker at the community center the council of women for home missions established in the fruit country of Arkansas tell you about one of Mrs. Todd's babies.

"One mother brought a puny child of eighteen months. It was too weak to cry and yellow as a little saffron bud. The head worker put the fragile mite into one of the baskets and began the almost hopeless task of saving this child. . . . The doctor gave of his best. Fresh air, good food, tenderness were lavished. . . . By the time the family moved on there was a faint tinge of pink in the little face, an occasional smile. The mother left promising to obey all the rules as far as possible. The next year, back she came, but the baby had faded out of life and with her came a mite of two months which she hoped to keep 'because you've taught me how to keep babies.' "

This worker tells of a mother who had lost *all* her babies traveling in the crops summers—one after another. This is a

* This article by a former Disciple missionary to China is reprinted from *The Christian Century* by permission. A former article, "Children Who Work For Me," appeared in the July, 1938, WORLD CALL. The third of the series will appear in an early issue of 1939.

part of the price we pay for cheap canned goods to give our winter tables variety.

Bessie

What a blessed emancipation it is that we women no longer have to clothe our families with the labors of our hands! The endless spinning and weaving our grandmothers knew went before our mothers' day, the endless hours our mothers spent at sewing machines or with needles and thread or knitting needles are past for us, if we so wish. "Ready-made clothes are so cheap now, it certainly doesn't pay to sew!"

They are made for us—not in the home of the family seamstress either, but in factories. Let one girl who works there tell you of "One Day of Labor."

"6:45 A.M. How quiet is this place where thousands of workers will soon bend their backs in hard monotonous toil, for the monster who drives the machinery still sleeps. . . . But soon the silence is broken; the monster stirs. Trembling and quaking the building groans as if in protest. . . With a bellow to be heard for miles, the factory commands the machinery to start work. Workers reluctantly slide levers and press buttons. Pulleys turn slowly and gain speed. Belts hiss through the close, hot air. Bobbins on their spindles revolve faster than eyes can see. The monster is awake, demanding, driving, compelling. On! On! On! . . .

"Hours of labor pass in perpetual grind. Heat! Mist! Dust! Work! All in a mad endless whirl. Clothes wet with perspiration and the clammy thick mist from the hissing humidifiers. Dust, clinging, irritating. Work, hard work, sapping strength from the strongest, leaving the weak gasping. Tired eyes lift from their minute tasks to . . . the slow-moving clock, but hands . . . continue without pause. Weariness, the vanguard of swift death, has spared none.

"At last the lights flicker and die. . . . With a last burst of speed, the tenders slam levers back; belts and pulleys halt reluctantly. With feet that feel like lead the workers carry bodies through the now silent rooms. Free at last to leave. Free to rest as much as trembling bodies permit. The end of one day."

Dora

Dora is another girl spinner. She says:

"I arrive at the mill at 6:45. . . . Our starting time is seven, but we always start five minutes before then. In this factory the speed-up system is in full sway. I used to tend ten sides [of spinning machines], now I tend twenty lengthened sides. Each side has 126 ends which makes 2,520 ends to watch . . . the ends break very irregularly all the time. I generally piece up about three ends a minute. [This means repairing broken threads as they are being spun.] I cover four alleys of frames about 300 feet long. How often I walk around them I do not know, without question numberless times. . . .

"In the spinning room, as in all parts of the mill, the workers are in a hurry running here and rushing there. . . . During my working hours I constantly dodge trucks in narrow aisles and unguarded belts and pulleys. The floors are washed while the machinery is running; slips and falls occur. Often while stripping thread or roving bobbins the hand is cut or slivers pierce the skin. But the most dangerous thing is that slow but sure occupational disease, tuberculosis, which lurks in the textile mills. Deaths [from it] are extremely numerous. And is it any wonder? The rooms are cold in some spots, hot in others."

Grace

In our state in 1935 the girls in cotton mills who worked forty hours a week averaged a weekly wage of $13.45.

Grace works for me in a factory where our men's underwear is made. She, too, has told us about it.

"At the age of fourteen I went to work. The doctor said I was in no condition to work, and if I did I would pay for it in a few years. . . . This is my daily program.

"At 5:30 it is time to get up. I am tired and sleepy. . . . I hurriedly eat my breakfast. It is a chilly winter morning but I know it will be hot in the mill. I start on my three-mile walk to the factory. I see others hurrying to their work. I . . . wonder if they too feel the resentment every morning that I do, or if their spirits are deadened.

"As I open the door a force of hot stuffy air greets me. I rush to my machine as all the girls do . . . so when the whistle blows we can start working. When doing piece work every minute counts.

"I seam men's heavy underwear. After I finish twelve union suits I get a check *for six cents* for size 50 and *four and a half cents* for smaller sizes. . . . After I finish a dozen suits I tie them up and carry them to the bin. The dozens are heavy and grow heavier as the day goes on. The bin is usually full and as I throw my dozen up on top it often comes down on me. Of course I fall. Rupture is quite common from carrying heavy dozens."

After telling of accidents and occupational diseases that are common among these workers, and how there is no place to keep or eat her lunch, and how eager they all are for the end of the day when they stumble wearily out for the long walk home, she closes her account:

"As I walk home I see some of the people for whom my class works. The priest rolls by in his big car and gently nods to me. The superintendent's daughter waits in her car for her father. I think of my father who has to stay one more hour in the mill, then trudge home where his daughter will be too tired to pay much attention to him.

"As I think of these things there is a terrible rage in my heart. But I do not stop with that. I want to learn what crushes out the lives of the workers and what takes the children of these people and places them in the stuffy factories even before they have time to fill their lungs with fresh air."

When I had finished reading Grace's story, my throat was constricted—and not alone from what I read there. There was this thought too—what if Grace saw us riding by in our new car! Of course it is only a Ford and one of the cheapest models, and of course we didn't have it until the old car was literally falling to pieces, but if its shiny new blueness looks so magnificent to us, what would it look like to Grace? Grace. . . . One third of the women in my state who make knit underwear get less than ten dollars a week. Grace is one of them.

Courtesy of Women's Bureau, U. S. Department of Labor.

Negro girls in a laundry, folding sheets after taking them from flat-work ironers. Note the uncomfortable stool without back.

Incongruous India

By HERBERT F. LAFLAMME

THE impact of the West upon the life of India is producing a revolution of unprecedented proportions. The strength and sweep of this cannot be estimated apart from a knowledge of the social structure of India. Modern India is a political entity. But that is the one and only aspect in which there is any semblance of national unity. In every other respect India is divided. Of all the divisive forces, the caste system is the greatest common divisor.

A caste is a group or collection of groups of Hindu people:

1. Who marry only within the group, like a royal family—that is the marital aspect.

2. Who bear a common name, like a clan—that is the tribal aspect.

3. Who have a common origin, like a race—that is the racial aspect.

4. Who have ceremonial observances which are alike, as in a secret society—that is the fraternal aspect.

5. Who have the same social status, as in society—that is the social aspect.

6. Who have the same traditional occupation, like a trade guild—that is the functional aspect.

7. And who have the same titular deity and family priest—that is the sectarian aspect in which caste resembles a religious denomination.

The people of a caste consider themselves, and are regarded by others as a single homogeneous community. Caste affects all the people of India, but its crushing burden falls upon Hindus alone. Caste is a major consideration in the life of the ordinary Hindu. Caste regulates his acts from birth to death. There is no social ladder in India. A man can neither marry nor eat outside his caste, nor can he marry within his family.

Members of the same caste have the same ceremonial observances as in a fraternal order. To the Hindu the caste is the club, the benevolent society, a philanthropic agency. They govern themselves by minute rules. These regulations apply to all circumstances, and thus repress the individual, keeping him dependent, and thus stunts his moral development.

All members of the same caste have the same social status. This is expressed in eating, drinking, ocean voyages, and in being ceremonially pure or impure. A Brahman prisoner in gaol starved rather than eat food cooked by another Brahman about the sanctity of whose birth place he had doubt.

The question, "What shall we do with our boys?" so vital in the West, has no relevancy in India. That was settled two milleniums back. A priest's son is a priest; a soldier's, a soldier; a trader's, a trader; a carpenter's, a carpenter; a field laborer's, a field laborer; a scavenger's, a scavenger; a thief's, a thief; and the child of a prostitute is a prostitute. Caste settles a man's calling as well as his creed. The higher castes nurture a contempt for all agricultural, technical and commercial pursuits, so that of 100,000 students in 18 higher institutions of learning, only 10,000 are preparing themselves by study to make any material contribution to the advancement of India, in such vital subjects as agriculture, on which 80 per cent of the people depend for their living, of hygiene, sanitation, surgery, obstetrics, veterinary science or commerce.

The religious significance of caste is that people of the same caste will have the same titular deity and family priests. The king pin in the caste structure is the priest. The priest must be a Brahman. Caste is kept static under the Brahman hierarchy. The Brahmans have charge of the ceremonial system, the large end of which touches every minute detail of life, from conception to and throughout the endless transmigrations, and the small end of which issues in the fee which must be paid to the Brahman priest. There are annual events, monthly events, fortnightly events, weekly and daily observances, all of a religious nature, and all requiring the services of the priest, and never without a fee.

The caste system is of the Brahman, by the Brahman and for the Brahman. When he drops out or is cast out, the system ends and India is free.

Before the impact of titanic forces the caste structure is slowly crumbling to a fall. While this impact is shaking the entire life of all India, it is most powerfully felt by the outcastes. Their uplift means the downfall of Hinduism. When the lowest stratum in a compact society is lifted the whole pile is shaken. Temple entry for the outcastes, demanded by advanced leaders in India and conceded in a few cases, is one of the straws showing the direction and strength of the current, but it is not the flow of the flood which is much deeper and more powerful.

The movement of the depressed classes by the hundreds of thousands yearly into the Christian church is the significant and mighty factor in this revolution. The Christian gospel is the irresistible revolutionary force which will transform the life of India as it has that of every people which it has ever touched. Watch the Christian mass movements in India today.

An Open Letter to Sponsors of Missions

By ROBERTA MA*

CHRISTMAS is approaching. Let me, as the "mouth-piece" of those who suffer, bring you greetings from 70 million refugees across the ocean.

The Christmas season always makes my heart rejoice that a Son was given to us as our wonderful Savior, everlasting Counselor, and ever-present Companion.

On behalf of the refugees in China, I should like to express my gratitude to you for what you and your representatives have been doing. Ever since I could remember, the Christians of America and their missionaries sent to China have been helpful and sympathetic when the Chinese people have faced famine, epidemics, floods and war. Let me cite instances of their sacrifices since the present war:

The missionaries who have remained in China have given fine moral support to the Chinese people. Their willingness to sacrifice and their untiring spirit in service have led the Chinese Christians to serve wholeheartedly and the non-Christians to realize that only through the love of Christ will a man die for his friends. Their stand for justice and fair-play and their Christ-like spirit have shown to the refugees that the fullness of the Christian message is the spirit of service. We are thankful that Christian Missions have been established in China.

Missionary institutions have done more in relief work than any other organization known in China. Their work may be divided as follows:

1. *Hospitals*: All mission hospitals which have not been destroyed by bombings have been operating as usual. Missionaries in these hospitals have been working 15-20 hours daily in caring for the civilians wounded from bombings in large cities and country sides, though some of them are far away from the war zone. They perform hundreds of major operations daily after the routine air raids. In Canton Hospital alone, there have been more than 600 wounded civilians treated regularly. Some of these may be saved though maimed for life. This hospital's X-ray room was rendered useless during one of the air raids. This was repaired. For not only innocent women and children and non-combatants are facing the uncivilized, inhuman destruction of the aggressor, but also the missionaries and missions. Your missionaries work unceasingly to save humanity for the sake of the Master.

2. *Refugee Camps*: Mission compounds, schools and churches have been

(Continued on page 32)

*Dr. Ma came to America in 1921 and entered the University of Texas. From this institution she was graduated in 1927 with both the A.B. and M.A. degrees. She secured her Ph.D. from Texas in 1930. That same year she went back to China and taught for two years in the Yenching University in Peiping. She then taught in Kwangsi University at Wuchow for two years, and for one year was a member of the staff of the Educational Department of Kwangsi Province.

When the war came in China, Dr. Ma was teaching in the Sun Yat Sen University of Canton. This institution extended to Dr. Ma a leave of absence in order for her to come to America in the interest of Chinese Relief. Dr. Ma has been received with enthusiasm and delight wherever she has gone.

Elections and Actions At Denver

Officers International Convention 1938-39

President: Roger T. Nooe, Nashville, Tenn.; *Vice-Presidents:* Mrs. E. V. Pugh, Los Angeles; F. H. Groom, Cleveland; Riley Montgomery, Lynchburg, Va. *General Secretary:* Graham Frank, Dallas, Texas. *Recording Secretary:* Miss Elizabeth Jameson, St. Louis, Mo. *Transportation Secretary:* H. B. Holloway, Indianapolis. Treasurer: J. H. Nance, Dallas, Texas.

New Members of Executive Committee International Convention

Thomas K. Smith, Columbus, Ind. (to fill vacancy, term expiring 1940). *Terms expiring 1941:* R. C. Brooks, Frankfort, Ky.; Warren Grafton, Cincinnati, Ohio; Willard Shelton, St. Louis; Doyle Mullen, Lafayette, Ind.; Mrs. W. F. Rothenburger, Indianapolis.

Board of Managers, The United Christian Missionary Society

Terms Expiring 1941: Miss Goldie Crossfield, Gadsden, Ala.; Mrs. Hettie R. Trimble, Mesa, Arizona; Wallace R. Bacon, Ft. Smith, Ark.; Mrs. E. T. Cornelius, Sacramento; Primis Bennett, Jr., Lodi, Calif.; A. Wm. Gerrard, Santa Ana, Calif.; Mrs. R. C. Logan, Glendale, Calif.; C. S. Linkletter, Boulder, Colo.; Vere H. Rogers, Savannah, Ga.; Mrs. I. E. Metcalf, Chicago, Mrs. Warner Muir, Marion, Ill.; Mrs. C. B. Tupper, Springfield, Ill.; Richard T. Allen, Jr., Eureka, Ill.; F. E. Davison, Oak Park, Ill.; Mrs. Robert Beck, New Castle, Ind.; Wm. F. Rothenburger, Indianapolis; Mrs. E. C. Smith, Newton, Ia.; Mrs. Harold Barr, Lawrence, Ks.; George H. Stewart, Winnipeg, Canada; Lieut. Colonel C. L. MacKay, Charlottetown, Canada; Albert H. Martin, Grand Rapids; Mrs. E. H. McFarland, Detroit; Mrs. Bert R. Johnson, Jackson, Miss.; Mrs. True D. Morse, University City, Mo.; Harvey Baker Smith, Marshall, Mo.; Howard S. Hilley, Wilson, N. C.; Mrs. O. L. Hull, Wilmington, Ohio; Mrs. H. B. McCormick, Cleveland; Frank G. Helme, Columbus, Ohio; A. N. Boatman, Okmulgee, Okla.; Mrs. Mary Parker, Portland, Oregon; James L. Wilmeth, Philadelphia; Mrs. W. A. Starritt, Johnson City, Tenn.; O. L. Shelton, Wichita Falls, Texas; Judge Jesse F. Holt, Sherman, Texas; Mrs. H. A. Lathrop, Ogden, Utah; Mrs. S. S. Walker, Martinsville, Va.; J. Warren Hastings, Seattle; Mrs. Orval D. Peterson, Yakima, Wash.

Elected to Fill Vacancies: Mrs. Ralph Artis, Brownsville, Penn. (1940); W. N. Armstrong, Sioux Falls, S. D. (1939).

Board of Trustees, The United Christian Missionary Society, 1938-39

Richard T. Allen, Eureka; Lin D. Cartwright, Chattanooga; Myers Y. Cooper, Cincinnati; Mrs. Robert Cowling, Mt. Carmel, Ill.; Mrs. A. J. Culler, Cleveland; F. E. Davison Oak Park; C. W. Flewelling, Decatur, Ill.; Mrs. J. Allen Kirk, Louisville; A. W. Lumley, Evansville, Ind.; Mrs. H. B. McCormick, Cleveland; A. H. Martin, Grand Rapids; Mrs. I. E. Metcalf, Chicago; George V. Moore, Lexington; Mrs. True D. Morse, University City, Mo.; Mrs. Warner Muir, Marion, Ill.; John Rogers, Tulsa; Wm. F. Rothenburger and Mrs. W. A. Shullenberger, Indianapolis; Mrs. E. C. Smith, Newton, Ia.; Mrs. H. P. Strater, Toledo.

President-Elect Robert M. Hopkins, and Vice-President Lela E. Taylor, are also members of the board of trustees.

Fraternal Delegates to Great Britain, 1939

Mr. and Mrs. George H. Stewart, Winnipeg, Canada.

The United Christian Missionary Society Nominating Committee for 1939

Mrs. Ray Hunt, Lincoln, Neb.; Mrs. Eugene Pugh, Los Angeles, Calif.; Mrs. George Stewart, Canada; Mrs. James T. Ferguson, Kansas City, Mo.; Mrs. Raymond McLain, Eureka, Ill.; Mrs. Warren G. Hastings, Seattle, Wash.; Mrs. Joel Lee Jones, Indianapolis; Mrs. Wm. Vernon Nelson, Akron, Ohio; Miss Lucy King DeMoss, Newport, Ky.; H. B. McCormick, Lakewood, Ohio; C. F. Stevens, Denver, Colo.; A. C. Brooks, Frankfort, Ky.; Hampton Adams, St. Louis; Harry Hines, Wichita Falls, Texas; W. E. Moore, Bloomington, Ind.; Claude E. Hill, Tulsa, Okla.; Chester B. Grubb, Bloomington, Ill.; John Paul Pack, Huntington, Ind.; S. B. Braden, Wichita, Kans.; vacancy (woman) to be filled.

Disciples Peace Fellowship

President: Myron T. Hopper, Lexington, Ky.; *Vice-President:* John Long, Edwards, Miss.; *Treasurer:* George H. Wilson, Benton Harbor, Mich.; *Secretary:* James A. Crain, Indianapolis; *Editor of D. P. F. Bulletin:* Charles L. Brooks, Sterling, Ill.

Pension Fund

Trustees for term expiring 1943: G. Arthur Chapman, Los Angeles; Harry Hines, Wichita Falls, Texas; F. A. Pruitt, Pittsburgh, Pa.

Board of Church Extension

Directors for term of three years: Wm. S. Hamilton, Pawhuska, Okla.; Chester B. Grubb, Bloomington, Ill.; John L. H. Fuller, Indianapolis; H. C. Gemmer, Indianapolis; James A. Stuart, Indianapolis.

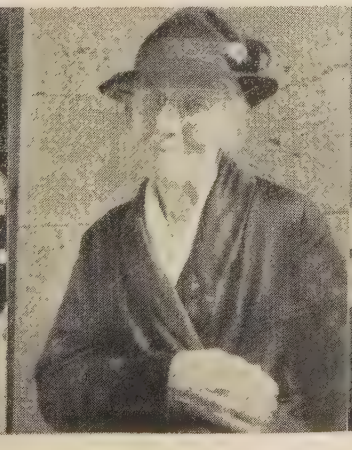
Board of Review, Unified Promotion

Ministers: Donald Salmon, Eureka, Ill.; H. G. Haney, Richmond, Va.; Alden Lee Hill, Los Angeles; T. H. Mathieson, Colorado Springs; W. H. McKinney, Wheeling, W. Va.; C. R. Stauffer, Atlanta, Ga.; Harry L. Ice, Kansas City, Mo.; L. N. D. Wells, Dallas; Warren Grafton, Cincinnati; John Paul Pack, Huntington, Ind.

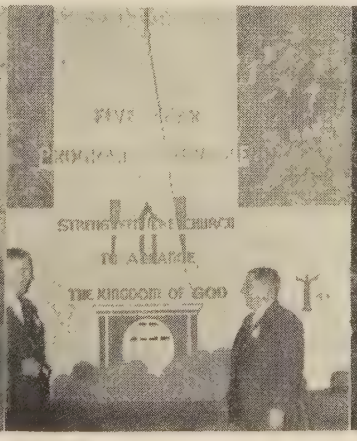
Laymen: Carl Graham, Wichita, Kans.; Galt Braxton, Kinston, N. Car.; Ralph C. White, Dayton; Judge L. K. Wood, Anchorage, Ky.; C. D. Pantle, St. Louis; Homer Wales, Indianapolis; Wm. L. Te-Walt, Vincennes, Ind.; John L. H. Fuller, Indianapolis; James Stuart, Indianapolis; H. Church Ford, Georgetown, Ky.

Women: Mrs. Hugh Morrison, Springfield, Ill.; Mrs. L. D. Cartwright, Chattanooga; Mrs. J. A. Kautz, Kokomo, Ind.; Mrs. Paul Keckley, Girard, Ohio; Mrs.

Dr. A. E. Cory, Dr. J. W. Fifield, Mrs. Scoville, at the Ministers' Breakfast.



Mrs. L. M. Barnes, Fairbury, Nebr., for 17 years served as World Call Secretary



J. S. Mill (left) and C. O. Hawley in the Exhibit Hall.

Gov. James V. Allred of Texas

Preston Taylor, Nashville, Tenn.; Mrs. W. B. Clemmer, St. Louis; Mrs. Wm. Askew, Benton, Ill.; Mrs. John Gay, Versailles, Ky.; Mrs. I. E. Metcalf, Chicago; Mrs. H. L. McKinnon, Cleveland.

Association for the Promotion of Christian Unity

President: Edgar DeWitt Jones, Detroit; *Vice-President:* Levi G. Batman, Youngstown, Ohio; *Treasurer:* Geo. W. Buckner, Jr., Indianapolis; *Secretary:* H. C. Armstrong, Anderson, Ind.

Commissioners for three years: F. H. Groom, Cleveland; H. W. Carpenter, Louisville; D. W. Morehouse, Des Moines; Floyd Faust, Columbus, Ohio; L. N. D. Well, Dallas, Texas; J. G. Warren, Los Angeles; Geo. A. Campbell, St. Louis; H. C. Armstrong, Anderson, Ind.

Major Actions of the Convention

The November issue of World Call reported that the delegates voted unanimously to give approval to the basis on which the World Council of Churches is founded, and to appoint representatives to the Assembly.

Peace Resolution

The following peace resolution was adopted:

RESOLVED: That we unite with the Oxford World Conference of churches in denouncing war as a "particular demonstration of the power of sin" and express our determination as Disciples of Christ in convention assembled never to sanction war or lend our support to it in any manner and urge that our individual churches cooperate in this attitude.

That we reaffirm our support, as previously given in other conventions, of those Christians who for reasons of conscience cannot engage in war, or in preparation for it, and who refuse to be conscripted in the armed forces of the nation, or in the R. O. T. C. units in colleges and high schools.

That we express our approval of the establishment of a permanent policy of neutrality for America, which will refuse to export implements of war to all countries at all times or to extend loans or credits to other countries for war purposes.

That we believe the people of our nation should be given the right to vote in solemn referendum whether we shall enter into any foreign war.

That we approve the extension of trade agreements, particularly with the so-called "have not nations," and urge the maintenance of the Good Neighbor policy to the Latin-American countries, and its extension and application to other nations in such particulars as the removal of racial discrimination in immigration policies, and through a disarmament conference, which we petition our government to take the initiative in calling at once.

That we register our conviction that community world order can never be established on the iniquitous doctrine of absolute national sovereignty and that we therefore favor American membership in a universal league of nations and world court.

That in view of our being confronted by the continuance of destructive wars in China, we advocate:

a. Immediate and continuous offers by our government of our services for purposes of mediation.
b. Respect for the "territorial and administrative integrity of China," by surrender of extra-territoriality, gradual withdrawal of the United States armed forces, and indemnification from the public treasury of legitimate losses sustained because of this policy.
c. A more adequate financial support of our own mission in China, which has done such remarkable reconstruction work in the incredibly trying task it has confronted during the past year.

That we urge all of our churches to unite in a world-wide prayer service at 11:00 o'clock on the anniversary of the signing of the Armistice, thanking God that the world has been spared even more serious conflict, and begging His help in creating a just and permanent peace; and that we urge upon our churches and their individual members the practice of continuous prayer for world peace, and that this critical interest be given a place of real importance in our pulpits, missionary meetings, and other educational programs throughout the year.

Ludlow Resolution

The International Convention voted to heartily commend the proposal of the Honorable Louis I. Ludlow, member of Congress from Indiana, for a prior affirmative nation-wide plebescite before Congress shall be empowered to declare war, except in case of attack and invasion of United States soil. Recent events have demonstrated that the common people of the nations of the world do not want war and if given opportunity will register their convictions in no uncertain manner. We urge our members everywhere to support this proposal of Congressman Ludlow.

Higher Education

Educational coordination, as approved by the International Convention in Des Moines in 1934, has had four years in which to test the validity of the plan. Developments during the period have been closely watched by the college association, and The United Christian Missionary Society, both for the purpose of facilitating working arrangements and likewise in order to be immediately aware of problems arising.

As such review has been made, it has become increasingly apparent that the best functioning of the academic phases of higher education are not most effectively realized through a board which does not have this phase of work as its primary function. The basis of this point of view arises from the fact that the college association is primarily interested in matters of academic policy and procedure as related to college institutions.

(Continued on page 44)

—J. B. Robertson

The "Eyes of World Call" at the World Call Luncheon at Denver (Left): H. B. Holloway, Chairman of the Publication Committee, presiding; Geo. Walker Buckner, Jr., Editor; Mrs. Rose Rains, former office editor. The birthday cake with the 20 candles was the table centerpiece. (Center): Youth speaks during the closing scene of the play, "The Imp and the Editor." (Right): The Imp, played by Nelson Schuster and the Editor, C. S. Linkletter.

Busy Days in Our Colleges

Eureka College
Eureka, Illinois

NEW members elected to the board of trustees of Eureka College at the fall meeting were: Rodney Brandon, Batavia, Illinois, former director of Public Welfare of Illinois; David E. Lindstrom, Extension Sociologist of the University of Illinois; Charles Smith, Eureka, a director of the Illinois Agricultural Association and president of the Woodford County Farm Bureau; and J. Wade Collins, Eureka, a former graduate of the college.

An "Intensive Study" program was approved in preliminary form by the board after careful study had been made of a similar plan which is used at Hiram College, Hiram, Ohio. Under this plan the college year will be divided into several terms instead of two semesters, and each student will study only one or two subjects at a time, instead of several courses. During the year four or more subjects will be covered but concentration will be on one or two subjects during each term of the year.

Eureka's homecoming was observed on October 28-30. Features were the traditional three-act play, football game, fraternity activities, and a horse show at Lovely View Farm by the Major Brothers.

Damaso Hernandez, a student and art teacher at Eureka College, is giving an art exhibit at the Midwestern Art Galleries in Kansas City, Missouri, during the month. Later in the year the exhibit will be given in Peoria, Illinois. Mr. Hernandez's work has attracted widespread attention in art circles. Before coming to Eureka, he taught in the public schools of San Antonio, and has been a national and state art winner. Mr. Hernandez's chief objective is to bring about a better understanding between the Latin American countries and the United States.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College celebrated its Homecoming on November 11-12-13. The activities opened with a play under the direction of Cedric L. Crink, professor of speech, followed by a football game with William Jewell College on Saturday afternoon; reunion dinners of fraternities and sororities, and the annual Frolic in the gymnasium in the evening where the Homecoming Queen was crowned. Homecoming services were held on Sunday at the First Christian Church with music by the A Cappella Choir and the sermon by President W. H. McDonald.

The artist and lecture series officially opened with the Rink String Quartet. This is the first in a series of such events whose purpose is not only to bring entertainment to faculty and students, but to assist in the development of artistic and intellectual tastes. The next number will be a lecture by Henry C. Wolfe, author of "The German Octopus." Mr. Wolfe has just returned from Czechoslovakia, and will speak on European affairs from an extensive experience.

Lynchburg College
Lynchburg, Virginia

The fourth annual week-end seminar of the Lynchburg College faculty was held at Camp Ruthers, the Y.M.C.A. camp, the early part of October. Dr. H. Shelton Smith, School of Religion, Duke University, was the leader for the discussions. The seminar is now a part of the established program of the college. For the first two years, Dr. William Clayton Bower, Divinity School, University of Chicago, led the discussions, and the third session was conducted by Dean Luther A. Weigle, School of Religion, Yale University.

—Robertson

Phillips University Quartet

Left to right: Edward Dyer, Jack Norman, Wickie Kingen, Charles Livingston. They were guest singers at the Division of Christian Education Breakfast at the International Convention in Denver.

The Fine Arts program of the college was opened with the appearance of Mrs. Ruth Bryan Owen Rohde. Mrs. Rohde was a dinner guest of the Student Development Committee of the college and a few invited guests, and spoke in the college gymnasium to the students and visitors from the surrounding territory. Her subject, "This Business of Diplomacy," with her unusually charming personality and ability as a speaker delighted the audience.

A series of one-act plays will be presented this year under the direction of Miss Hodges of the dramatic department and the dramatic fraternity, Alpha Psi Omega. The dramatic department, and the music department whose head is Miss Clara Martin Guerry, have selected the Christmas pageant which is given jointly each year, and rehearsals are under way.

Drury College of the Bible
Springfield, Missouri

Eight of the twenty-five ministerial students attending Drury College this year are Disciples. In addition, five young women are preparing for religious work. Robert Thomas, one of the ministerial students, was on the program of the youth session of the International Convention at Denver.

A plan for promoting religion on the campus which has been developing for some time has become effective. Religious activities on the campus are to be sponsored by the Y.M.C.A. and the Y.W.C.A., the Student Fellowship becoming evening meetings of these organizations for interest groups. Religious activities off the campus, participated in by students, will be sponsored by the Drury Service Club. This group is made up mainly of those who are definitely looking forward to some kind of religious work. In addition to promoting fellowship and the special interest of the group they plan to take responsibility through service teams of meeting any need which may arise. Their first program was given recently at the Walnut Street Christian Church.

Phillips University
Enid, Oklahoma

Professor R. E. Menzel, Ph.D., has been added recently to the Phillips University faculty. He comes from Salt Lake City, Utah, and will teach in the department of chemistry.

Dr. Arthur E. Elliott, who is directing the raising of funds for the $120,000 dormitory for girls, is meeting with success. Women in the Phillips territory are cooperating in this effort, and there is hope that the building will be ready for occupancy by next September.

The new pipe organ was recently installed in the chapel. It is the work of George E. Kilgren Company of St. Louis, Missouri. At the dedication, President Briggs delivered the address, and Marie Crosby of the Fine Arts College presided at the organ.

Transylvania College
Lexington, Kentucky

Although the College of the Bible is confining its offerings to graduate courses in religion, Transylvania is offering through the department of philosophy and religion, a major in this combined field. Approximately thirty-six hours in philosophy and religion will be available to Transylvania students as they go through their academic career. Specific courses which are being offered during the present semester are the following: Religion in Life, primarily for freshmen; The Church as Educator, for sophomores, juniors and seniors; The Minister and his Work, for young ministers who are beginning their preaching and pastoral work; Introduction to Philosophy, primarily for upper-classmen who are especially interested in the field of philosophy. During the session of 1939-40,

courses in ethics and Christian ethics will be offered, and there will be some alternate courses for certain ones in religion.

The Bible College of Missouri

Columbia, Missouri

Special seminars for ministers will be held at the college the second Monday of each month during the fall and early winter. Outstanding mid-western leaders will participate in the attempt to discover and analyze the basic content of the ministers' message for today. Under the general theme of "The Ethical Dilemmas of Ministers," the following topics will be discussed: Dilemmas of Insecurity, Dilemmas of Individualism, Dilemmas of Authority; and a fourth will be based upon the three above-mentioned. These will be under the leadership of Professor Walter A. Hearn.

On the same days a lecture series on the "Phychology of Adjustment" will be given by Dr. Fred McKinney, assistant professor of psychology of the University of Missouri. The series will deal with the nature of mental conflicts, their adjustment and development, with an emphasis throughout upon prevention and hygiene.

Butler University

Indianapolis, Indiana

Professor George A. Schumacher, alumni secretary of Butler University, has recently announced the addition of five new members to the Golden Legion, an organization made up of alumni, who are celebrating their fiftieth graduation anniversary. The five members are of the class of 1889 and will receive gold medals with the inscription: "Fifty Years a Butler Graduate." Those receiving medals are: Mrs. Thomas C. Howe and Joseph R. Morgan of Indianapolis; William H. Graffis of Star City; William G. Irwin of Columbus, Indiana; and U. C. Malon of Francesville, Indiana.

Publication of *Those Gay Middle Ages*, Dean Kershner's latest book, has been announced by officials of the college. It is the dean's tenth book, some others being the *Religion of Christ, Christian Baptism, How to Promote Christian Unity, The Spiritual Message of Great Art.*

Members of the journalism department took an active part in the Convention of the National Scholastic Press Association recently held in Indianapolis. Professors Kinter and Burchard, James Hanna, editor of the Butler Collegian, and Cathryn Smith, president of Theta Sigma Phi, national honorary journalism sorority, took part on the convention program.

The now one-year-old college of business administration is making definite progress in the matter of courses and cooperation with business associations.

Illinois Disciples Foundation

Champaign, Illinois

The week of November 6 was designated as the week to introduce students of the University to America's prominent religious thinkers. The program was carried out through meetings, addresses, conferences, interviews, breakfasts, luncheons and dinners. A committee of one hundred, both faculty and student, had charge of the promotion of this Mission on the campus. Fifteen men of outstanding ability and training composed the team.

Hiram College

Hiram, Ohio

Recent visitors to Hiram College include Gayles Lathrop, student secretary of the Y.M.C.A. in the Ohio area who spoke at the Y.M.C.A. fellowship dinner on October 14 after conference with the cabinet; Bradford Abernathy of the First Baptist Church, Columbia, Missouri; Dr. Stephen Max Corey, professor of education at the University of Wisconsin. Dr. Corey is a member of Hiram's Educational Council for the Study Plan.

Donald Edwards, son of Mr. and Mrs. William Henry Edwards, missionaries to the African Congo, has been re-elected president of the Y.M.C.A. at Hiram College for the second successive year. He is also a member of the executive committee for the state Y.M.C.A., president of Black Key, senior men's honor society, and director of the small ensemble of the A Cappella Choir.

College Class, the student-run Sunday night discussion group at Hiram, has built its first quarter's program around the general theme, "Finding a Philosophy of Life." Topics being discussed are: Co-educational relationships, church attendance, temperance, racial attitudes, ideals of success, idea of God, and the philosophy of life of the "Hiram Man." Each discussion is preceded by the circulation and tabulation of questionnaires on the campus to ascertain the prevailing opinion of Hiram students. Since the questionnaires do not have to be signed, there is frankness, and the results are of considerable value to those working with students.

Kansas Bible College

Lawrence, Kansas

The University Christian Mission, composed of outstanding Christian leaders from all over the world, recently included Kansas University in their itinerary. The major portion of the seminar meeting was held in Myers Hall. Earl Stuckenbruck was co-chairman with Dean Paul Lawson of the committee of over two hundred which had made preparations for the meetings. Dr. Jesse Bader, executive secretary of the national team, E. Stanley Jones, T. Z. Koo, J. Harry Cotton, and several others comprised the team. A week of deep inspiration and Christian thinking was experienced on the campus.

Mrs. H. L. Dunkerley, field secretary, has spent much time visiting churches of the state in the interest of Kansas Bible College.

Open Letter

(Continued from page 28)

converted into refugee camps, since the war. The missionaries in shattered Shanghai, Nanking, Suchow, Chengchow, Kaifeng, Hankow and other cities still give their services untiringly. They provide food, shelter and sometimes clothing for these refugees; they comfort them with the message of Christ and teach them to face life heroically. In Nanking after the occupation by the Japanese, missionaries became truck-drivers, policemen, night watchmen and managers of the so-called "safety zone" where thousands of Chinese were gathered. With Christian love they endanger themselves to act as "good neighbors."

3. *Protectors for women*: The Chinese people are especially grateful to all missionaries who are in China today and who are guardians and protectors of women who now face a fate worse than death in the Japanese occupied areas. Even from the safety zones women have often been stolen at night by Japanese soldiers. A missionary in Nanking mentioned that during one of his meals he was called out six times to save women from raping. There are thousands of women who have met this misfortune. Should there be no missionaries, Chinese women would have suffered more unspeakable horrors.

Finally, to the sponsors of missionaries, may I say this: A missionary asked a Chinese pastor what he could do besides what he had been doing to help the Chinese. This pastor replied, "Christians of your home-land have shown sympathy and support in helping our suffering refugees, but we ask only one question." This is the question that friends in America also have tried to answer but with little success: "Can a public opinion be created in democratic and Christian nations that will check the aggressive nations by economic non-cooperation with and an embargo on munitions to the aggressors?" Since the Munich Conference, Democracy is gradually giving way to totalitarian dictatorship. The future is not bright. Chinese people have been striving for unity during the last thirty years. The Republic of China is a democratic nation. We shall not give it up for temporary peace. We are determined to resist till China can be a nation where there is justice under law, equality among all peoples, and freedom in religious worship! Then, the Chinese Christians' dream of Christianization of entire China may be realized.

In conclusion, may I say, dear friends, that your missionaries and the Chinese people need your prayers and your support always. Whatever you have done and will do through your missionaries yonder will never be forgotten. May God bless you and your work that our Lord, the Prince of Peace, may reign over all nations.

Helps for Leaders of Junior Groups

Two units of study have been prepared for use during the month of January, 1939—"Happy New Year," and "Wanderers in Old Testament Times." The former provides but for a single session, while the latter is four sessions in length. The plans and source materials for these studies are published in the December 4 issue of "Junior World" with the exception of the last session which will appear in the January 1, 1939, issue, and the adult leader's helps and suggestions are given below.—Mabel Niedermeyer.

January 1—Happy New Year

By Grace W. McGavran

THE purpose of this one-session unit is to help Juniors think of the whole year ahead as one in which they can help make a Happy Year for others and to guide them in planning toward that end. Incidentally it will appear that they themselves will have a more enjoyable time.

If you do not have the hymnal, *Junior Hymns and Songs,* make available for the children's use the hymn, "New Year Prayer," by Frances Havergal. The special tune given in *Junior Hymns and Songs* is a good one, but if you do not have it, use instead one of the following, singing two stanzas as one and using the second half of the tune for the fifth stanza. Ewing, ("Jerusalem the Golden"); Webb, ("Stand Up, Stand Up for Jesus"); St. Hilda, ("O Jesus, Thou Art Standing"); or any other suitable 7, 6, 7, 6, D tune.

You will need to give guidance to the discussion and help the Juniors to choose something which they can do to make the year 1939 a happy one for others.

Wanderers in Old Testament Times

By Elizabeth S. Whitehouse

Why This Unit—

Most of our Juniors know the stories of Abraham and of Jacob and his sons, but how few of them know much about the way they lived and worshiped. If these characters are to have reality and significance, Juniors should know something about their daily life, the kind of homes they lived in, the family, and how they were governed. To understand the hospitality of Abraham, they must understand his terrible isolation in his desert camp.

Desired Outcomes—

1. An understanding of the simplicity of the nomadic life of patriarchal days; a clear mental picture of their life in camp and in the field, and of the customs that colored their relationships with one another.

2. Some appreciation of that sense of God's nearness which came to these men of old as they worshiped him on the open plain before their unhewn altars of stone.

3. A realization of the fact that the God whom we love and worship today is the same God who led these men of ancient times.

The Juniors Themselves—

Juniors are familiar with the early Old Testament Bible stories; they like stories of travel, of camp life, and stories of adventure. Juniors are old enough to understand the responsibilities involved in living together and the need for law and regulation. They also will be interested to discover that nomad customs of thousands of years ago exist practically unchanged today in and about Palestine among the Arab shepherds.

Activities—

1. *Bible Study:* Juniors will want to read of particular events and of characters who lived in accordance with the custom and culture revealed in this unit. Session plans call for such guided study.

2. *Making a Frieze of Nomadic Life:* This, if carefully planned, will prove to be a very worth while undertaking. The four sessions of the unit can be considerably expanded if interest warrants it. It is suggested that the group divide into four, each smaller group being responsible for planning and making one of the following sections of the frieze of nomad life:

a) Families, clans and households, guests.

b) Occupations of women, the work of shepherds, household worship.

c) Caravans, buying and selling, loading and unloading camels and caring for them; making camp, feasting with the shepherds, firelight story telling, and so forth.

d) Life in ancient cities.

Tack smooth wrapping paper around the room to make a continuous border. Plan the pictures, dividing the space between the four groups. Select the colors needed and the drawing medium to be used. While one group is drawing during the first session, the other three groups may be planning and carrying out other activities until it is their turn to work on the frieze. At the second session, the second group will be responsible for drawing the second part of the frieze, and so on. Each group might plan ahead, so that its members will be able to do a fine piece of work on their part of the frieze.

3. *Making Books of Stories and Descriptions of Nomad Life:* The group choosing to do this will also want to be alert to see and to make available to the whole group when possible, pictures or objects which throw light on the life of the times.

4. *Plan and Carry Through an Outdoor Worship Service:* This will help the group to experience the atmosphere and feeling of those ancient people as they worshiped out-of-doors.

5. *Prepare Letters Containing News* of harvests or famines, threats of invasion, visits of strangers, and other interesting and timely events to be carried by caravan or special trusted messenger to Abraham or to Joseph in Egypt.

6. *Model in Clay or Plasticine* the furnishings of a shepherd camp. The girls in the group might make also simple bed mats. Models of dishes, of the firepot, of water jars, of the flat stones on which the bread was baked, of hand mills and oil lamps, and so forth, are suggestive of what might be done. The Juniors will think of other things.

7. *Learn Some of the Ancient Songs of the Nomads,* such as the song of the wells in Num. 21:17 and 18; parts of the song of blessing that old Jacob sang to some of his sons, especially to Judah (Gen. 49:10-12) and to Joseph (Gen. 49:24a); the first part of Moses' song of deliverance sung for forty years by the wilderness wanderers (Ex. 15:1b, 2). These might be used in a worship service or in dramatizations.

Enrichment Materials—

Any good Bible dictionary such as Hastings or an encyclopedia for looking up such words as "nomad," "caravan," "city," "shepherd."

The Bible Guide Book—Mary Entwistle.

The Old Testament in good readable print.

Pictures from many sources on ancient life and customs.

January 8

Homes That Moved About

The purpose of this session is to help Juniors to gain a clear mental picture of the nature of life in ancient Bible times, with particular reference to the way the nomads lived and worshiped and some of their customs in welcoming travelers.

You will note you are to prepare the Juniors for their worship today. You might proceed as follows:

"If I should ask you to tell me stories of Abraham and Jacob and Joseph, you could all do so. But if I should ask you who ruled the tribes in that day? what were their churches like? what did they eat? how did they spend the day? how did they treat strangers? and other questions, perhaps you could not answer them as easily.

"How many of you have ever been camping? Ever slept out-of-doors where

you could watch the stars? Did you think the same kind of thoughts you think when you sleep in your beds at home? (Take a few moments for comment or question.) Sometimes when we are still out in the world by night and day, we wonder about things that never come to our minds when we are under a roof, or busy about our work and play. Would you like to read parts of an old, old song written by one who spent the long night hours under the starry night sky? Open your Bibles to Psalm 8. Let us read the first verse and the third and fourth verses. (Read this in unison.) Who wrote this song? How did he know about the glory of God? Do you think David had thoughts of God only in the night time? Let's turn to the 19th Psalm and read together the first six verses of one of David's most beautiful songs. (Read in unison.)

"Was David the first of the shepherds? No, long, long before David lived the Hebrews were shepherds in Canaan. When people in cities were worshiping gods of wood and stone which they had made, the thoughts of the ancient Hebrew shepherds were turning to God. Our new study will help us to know these ancient people better."

Note that you are to lead your group in the selection and launching of their activities. Talk this matter over first with the Junior leader and plan to have materials on hand so you can begin your work.

January 15

In Search of New Pastures

This is a continuation of last week's purpose, with the emphasis on the daily life of shepherds and of the women in a nomad camp.

If you have not already done so, jot down now the high points in last week's session. What in the material and activities was new and interesting to the Juniors? What questions did they ask? What contributions did they make? What were their plans for ongoing work in the unit, particularly with regard to activities? What responsibilities for securing materials did they assume? These notations should guide you as you make your plans for this meeting.

In general, make yourself familiar with the biblical reading suggested and with the Junior materials. Meet your Junior leader and help him make plans for the session. Though you should not feel bound to follow suggestions offered here, it may prove helpful to read the program suggestions provided, however freely you may adapt them to your own particular needs.

The groups may need your help during the study period in the preparation of their reports. Do not do their work for them; help them by question and suggestion instead.

Your guidance will also be needed in the activity period.

January 22

Camel Bells and Caravans

It will be your purpose during today's session to help the Juniors see what an important part the caravan played in the life of the nomad shepherds. The Scripture studies (from the Moffatt translation) should bring out the use of the caravan for travel, communication and conveyor of goods.

You will want to meet with the Juniors who will prepare the worship service for today. You may tell the following story as a part of that service:

Aheeb, The Camel Boy

Like a crooked snake, the caravan wound its way across the desert. Each camel was secured to the others by means of a long hair rope. Clump! Clump! Clump! Aheeb, the first camel boy, was very tired of the sound. His master's camel, being the leader, was gaily decorated with many-colored trappings, tassels and bells. Aheeb was very proud of the beast, and each night when the sun had left the sky, he fed and cared for him, easing him of his load.

It was springtime, and the caravan was on its way to Egypt having come from seaport towns of Phoenicia in the North. The sandy stretch that must be crossed on this journey was always a hardship, much dreaded by Aheeb, the Midianite, and his companions. Aheeb's master, Jeoul, the leader of the caravan, had been most uneasy. Passing a small string of merchants the forenoon previous, he had learned that there were bandits in the neighborhood. Aheeb knew how anxious he was by the impatient way he had answered the others when they begged him to make camp.

There were precious things in the packing cases on the camels' backs—spices and incense, and fragrant balms that the Egyptians needed for embalming their dead, and for which they paid richly. There were Syrian silks, every color of the rainbow among them, which their owners were anxious to deliver safely to the royal palace of Pharoah. The silversmiths of Babylon had sent by the caravan beautiful silver and gold ornaments and vessels, fit for a princess to use. Aheeb was watching for the first glimpse of the Hebrew shepherds. Had they not invited his master to a great feast and to spend the night with them in their strange black tents?

Suddenly someone gave a shout of delight. "The black tents of Jacob," they shouted. "He will welcome and protect us."

Eagerly Aheeb looked at his master. He could have shouted with happiness when Jeoul smiled down at him. "Aye, my son," he cried affectionately to his young servant. "The tents of Jacob are strong as a fortress. He and his many sons are better than an army. We will stop with him, if he invites us."

Aheeb was content. Well he knew that they would be eagerly welcomed. Did they not bring news of the world into the lonely camps? Perhaps they would kill a sheep and make a feast.

Aheeb was soon tugging away at the thick ropes that bound the load of sweets and fruits to his master's camel. He could smell their spicy goodness as he set them down by the kneeling camel. Dark-eyed, dark-skinned men surrounded him on all sides.

"Is it well with thee?" they asked politely, and then more eagerly. "Tell us, do you bring us news of the world? What do you have in exchange for a dressed kid, or for our skeins of spun wool?"

Aheeb laughed at the many questions, too many to answer at once. But soon the merchants had spread out some of their goods, not the Syrian silks, or the cunningly engraved vessels of silver and gold, for these sun-browned shepherds and their families had little use for such as this. Instead, there were toys for the children, syrupy figs, dripping with sweetness, dried grapes, and ripe olives, fat with goodness. How these men reached for them!

It was a very exciting time to the shepherds but the merchants were used to such scenes, and drove shrewd bargains. Bilah gave all her best spun wool in exchange for a pair of glittering bracelets. Gentle Leah brought out her best woven cloak which she had half intended to give to Simeon, her second son, but which she gave now in exchange for packages of sundried fruits and richly preserved plums from Damascus. She would use them on his birthday feast instead. So they bartered from the oldest down to the youngest.

When bargaining was done, the merchants and their servants repacked their goods while the servants in the camp made ready for a feast. Darkness fell but no one minded, the fires made a cheerful red glow everywhere, and the air was filled with the smell of good things. Though the merchants did not join in, Jacob gathered his children and his servants about him and offered the evening prayer as his grandfather and father had done before him. Aheeb watched wondering. Who was this strange god that Jacob spoke to so confidently, so lovingly? The only gods that Aheeb knew were gods to be feared.

He was still thinking about this when a young lad of the camp drew near. The boy had a strangely happy face, but it was not this that Aheeb noticed at first. It was the inner coat with its long sleeves of many colors that he wore that drew his attention. He had noticed, too, that the older men did not look on this lad with any great affection.

"I am Joseph," the boy introduced himself. "Jacob is my father. He gave me this inner cloak that I wear under my *simla*. I saw you looking at my long sleeves. Are the colors not beautiful?" He drew back the folds of his upper garment or *simla* and showed the camel boy his beautifully embroidered tunic.

"Tell me, Joseph," asked Aheeb quietly. "Is your god and your father's god really as kind and as near as Jacob seems to think?"

"Our God is the great, the just and loving God, Jehovah," answered Joseph with shining eyes. "My father has taught me how he loves and cares for us, providing food and shelter for us in the desert and in the very presence of our enemies."

"But does he not demand sacrifices?" asked Aheeb earnestly. Will he not send misfortune upon you if you do not bring him many rich offerings?"

"Oh, no," answered Joseph. "Our God loves us, and supplies all that we need. We, too, love and serve him, offering our gifts to him because we love him, not because we are afraid not to give to him."

"Strange," said Aheeb, "very strange." And all the evening while the sons of Jacob and the merchants of Midian feasted together and told their tales of great exploits, Aheeb sat thinking. He longed to know more about this God of Jacob, who loved and cared for his people.

Perhaps, months later, when a certain Midianite caravan stopped in Dothan to buy a young lad from his jealous brothers, Aheeb was among them. Perhaps, who knows, Joseph was able to tell Aheeb and his companions more about this God who was so just and wise and loving as he was carried on his way to Egypt.

January 29

Ancient Cities and Plain Dwellers

Through this session you will seek to help the Juniors understand the kind of cities that were characteristic of ancient days, and how these cities touched and influenced life among the nomads. Again the Moffatt translation of the passages selected for our Bible study today would prove most helpful. Become familiar with these passages so that you may help your Juniors prepare their reports if need be.

Make the closing period significant. Help the Juniors not only to evaluate the creative work they have done, but also lead them to a deeper appreciation of these ancient Hebrew people.

Women and World Highways

The So-Called "Lost Generation"

By MRS. CHARLES KIRKLAND ROYS*

IT has probably been the boast (or fate!) of all "younger generations" to be designated by their elders as "lost." In the matter of the church, it might reasonably be asked whether there is anything unique in the present failure of almost all Protestant communions to enlist the active support of the younger members of the community. A recent sampling of attendance in five major communions of America, including all varieties of women's organizations, covering a wide geographic area, gave factual evidence of the absence of the group between the ages of twenty-five and forty. A bare twenty-five per cent of the entire membership in all forms of women's organizations fell in the range between thirty and forty-five.

But one wonders whether in the realm of organized Christianity any single age group has at present a monopoly on the hackneyed designation "lost generation." In the language of the street: "Aren't we all?" Is it not conceivable that an excellent case might be made for the "lost" estate of most of those who are at present in the church were the acid test of discipleship applied to all aspects of our lives? May it not be that one explanation of the failure of those outside the church to see the relevance of Christianity to present-day problems, or to believe in the effectiveness of the organized church in implementing the ideals of Christ, lies in the attitudes and the life of those of us who support it?

Furthermore, in many sections of America there is clear evidence of an earnest desire on the part of the younger members of the community to appraise Christianity. Baffled by problems—personal, national, international—these young people are more open-minded today in their search for "the way out" than previous generations have been. To convince them that the solutions they seek are offered by Christianity, and Christianity alone, constitutes the supreme opportunity of the church today.

A recent study of a variety of types of community geographically distributed throughout the entire United States revealed significant trends in the thought of women between the ages of twenty-five and forty in the field of organized Christianity. In the judgment of this group there was no question as to the essential value of the church in the community. Less than three per cent expressed themselves as being willing to live in a community which had no Christian church. The vast majority support the church financially, but are not gripped by its program of worship nor drawn into its organized activity. It would appear therefore that in the mind of this group the church theoretically has an unique function in the community—local, national, and international—but practically it has failed to enlist many of them in active cooperation.

One of the younger groups which has turned away from the church makes this thought-provoking comment, "The Christian church is top-heavy with organization. The fundamental spiritual values are smothered in the superstructure not only of man-made creeds, but also of man-made religious 'window-dressing!'"

Consistent with this point of view is the affirmation by a large majority that the church's chief business is to enunciate Christian principles and inspire individuals to apply them to specific situations. Worship is declared to be the supreme function of the church. Of utmost significance is the assertion that the most important single factor in enlisting or failing to secure interest in the local church is the personality of its leadership, clerical and lay. Secondary to this, the type of program offered is a determining element. The theory sometimes advanced that people are influenced in regard to the church by the attitude of their friends or by the advantageous business or social contacts which the church offers was totally disproved.

Nearly one-half of the group studied, earnestly desirous of building a better world order on spiritual foundations, are finding in Christian organizations *other* than the church the outlet for their enthusiasm and energy. The reasons for this deflection of activity may lie partly in the organizational structure of the church and partly in its program.

Women find in most professions and organizations a measure of opportunity for leadership which the Christian church denies them. How natural that they should turn to the Y. W. C. A., for example, where, in their own words, they can "run the whole show!" All the way from the local institution to the highest church councils, women's participation in the work of the church is largely checkmated by the supervision of men. This fact undoubtedly dampens the enthusiasm of younger women as they seek to find the field for their widest usefulness. Christianity having emancipated women, it is strange that the organized church has been so reluctant to utilize her fullest gifts!

Furthermore, religion for this group and for many others outside the church today is essentially a social concept. In their thought Christianity is definitely concerned with the inner life of the individual but it does not stop there. To them a person cannot be conceived apart from his social environment. The controversy of the personal versus the social gospel is quite meaningless to them. A church, therefore, which would hold their loyalty must conceive its mission to be nothing less than the permeation of all modern industrial, economical, political and social life with the idealism of Jesus.

At precisely this point the Y. W. C. A. has made its strongest appeal. For more than a decade the Y. W. C. A. has been fearless in facing the evils of social and economic conditions and in race relations. It has refused to trim its program in order to placate prospective donors. Some of those outside the church assert that a similar courage is not to be found in the Christian church. As one woman put it: "The church *talks* about social problems; the Y. W. C. A. *does* something about them."

One cannot escape the conviction that one major reason for the indifference of this younger group lies in the fact that the church presents to them too soft a message. There are illustrations aplenty to show that they respond superbly to a challenge to the heroic. There are many in the group not now tied into the organizational program of the church who are spiritually kin to that young Frenchman who refused to undertake military service because of his religious convictions, and flung back at the court these stirring words: "I am a Christian. To me conversion is not a sentimental or intellectual adhesion to a creed. It is a deep, brutal, implacable revolution of life which hurts the feelings and burns away soft habits with a devastating fire which reaches into all the ways of life!"

Those movements which today hold the loyalty of youth in many sections of the world—Communism, Fascism, Naziism—are literally built up on the capacity to endure hardness for a cause. There is heartening evidence that youth will also courageously respond whenever the full force of the Christian social gospel is "let loose upon them, to bring them . . . intellectual and spiritual aid in that pursuit of a better way."

(Continued on page 47)

* Mrs. Roys is the vice-chairman of the Committee on Reference and Counsel, Foreign Missions Conference of North America.

Programs for Adult Organizations

For the Leader of the January Program

Theme for the Year: Seeing the Multitudes

Topic: *India and Her Millions*

THE year's theme, Seeing the Multitudes, is divided into two series of studies with six programs devoted to each: In Our Cities, the home missions study, and In the Land of India, the foreign emphasis.

Following the year's calendar of programs the city study came to an end with the December meeting but that by no means implies that we have dropped that interesting, revealing and challenging study. We can find the ways to continue this study and to tie it to the India programs which we now enter.

Seeing the Multitudes in the Land of India is our theme for the coming six months. India and Her Millions is the topic for our January introductory study. The other five topics as outlined in the *Year Book of Programs* are: Christ's Way in India, The Church Takes Root in India, The Church and the Untouchables, The Church and a Better India, The Indian Church and the Church Universal. You have become familiar, through repeated announcements, with the new plan for the year. There are two program packets: *Packet I* with sufficient leaflets for building the full series of programs, giving general information about the country and Christian development as well as leaflets on the work of the Disciples of Christ in India; *Packet II* which contains the study book, *The Church Takes Root in India,* and leaflets about our own work. Thus we see that *Packet II* relies on the book for the general information and on the leaflets for information about our own work. The program page will recognize in its suggestions both plans for study.

As to materials, you will want to avail yourselves of as many of the books and other helps as possible. *The Church Takes Root in India,* included in *Packet II,* is desirable for all groups. *Moving Millions* is the other splendid adult study book and is fine for reading, too. *Dinabandhu* is unexcelled for interesting background information and is a good reading book as well. *India and the Christian Movement,* by Bishop Azariah, is a treasure house of information assembled in a concise way. Price, twenty-five cents. For information about and prices of books on India, see your *Year Book of Programs* and the lists issued by the Missionary Education Department. The October all-India issue of *The Missionary Review of the World* is invaluable. An outline map for twenty-five cents and a larger wall map for sixty cents are available. If you do not already have your copy of *Fun and Festival from India,* order it—it's one of those things you cannot do without.

The devotional theme for January, Come Ye Apart, fits into the year's study, Seeing the Multitudes. The suggestions for the devotional service on this theme are found in this magazine and were prepared by Mr. and Mrs. Kenneth Potee, missionaries to India. Beautifully in keeping with the devotional theme is the brief quotation from a Hindu writer:

O God, Illuminer of gloom,
To Thee we come day after day,
Bringing our reverence with prayer.

Now as to Indian atmosphere for the meeting. First, we will want our map of India posted in a conspicuous place. A large map of India may be outlined on the floor also in white tape, or heavy cord, or in chalk if the room has a cement or board floor. Rivers may be similarly outlined. Mountain ranges may be brown paper folded into rugged shapes. Cities may be marked with placards. India prints, pictures, brass, or anything from India may be used in the room to give atmosphere and background. Posters always add to the effectiveness of the study. A booklet for leaders, *A Course on India,* contains directions for making charts to represent striking facts and comparisons. Such things may be used over and over again throughout the study. A browsing table with all the India books, new and old, magazines opened to articles on India, WORLD CALL of the past months with India articles marked, small pictures and scrap books, will be worth while. Girls in Indian costumes might act as ushers and perhaps hand out souvenir programs cut in the shape of a map of India or some other design.

Your *Program Packet* contains a rich assortment of materials with sufficient suggestions for their use. WORLD CALL's contribution to the first India program is an article in this issue by Dr. Archer, "Essential India." This article ought to be reproduced in the program hour for the light it throws upon today's India. *The Missionary Review of the World,* October, gives us a page of interesting facts and a fine article on Pandita Ramabai which might be appropriate as an introductory study of India's women.

From the book, *Moving Millions,* the chapter "The Miracle of Modern India" seems to have been written for our use in this program. The descriptions of village life in chapters one and two of the other study book, *The Church Takes Root in India,* are fine. *Dinabandhu* and *India and the Christian Movement* bring us information on the country, the people, the customs, etc., that are more adequate than the brief information we can give within the leaflets. If these books are available, use them by all means.

If you are building your program around the study book with *Packet II* as your source material you will be using chapters one and two of the study book, *The Church Takes Root in India,* and the supplementary leaflets in the packet.

Since this program places emphasis upon the village as the center of India's life you may want to link this first program with the study of the city. In our churches we have been making use of the pamphlet, *The Church Measuring Its Community,* and out in India missionaries have taken time to make a study of certain communities there using this same pamphlet. Thus we have an excellent opportunity to compare conditions there with our city and village life here, to see how most problems are not local but universal. It will bring the India study closer to us in the very beginning and help us relegate to the background this distinction we are too prone to make between home and foreign missions.

The fellowship hour should be a prominent feature in every meeting. This page will make no suggestions for that feature. You have no doubt secured your copy of *Fun and Festival from India.* It was written by Rose Wright, you remember, and is full of practical and delightful suggestions. Start in the first month with an Indian luncheon, dinner, or tea and do something typically Indian each month. There are enough suggestions to care for every meeting.

Grace McGavran is writing the "Effective Ways of Working" pages in *The Missionary Review of the World.* Read her suggestions in the October all-India number. Costuming, favors, atmosphere, and such things are discussed as well as larger plans for interest groups and all-church study.

In January, 1931, we launched a six months' study of India. Here we start afresh for another delightful six months.

A Reminder

One of our missionary society presidents from Mississippi writes: "Am in receipt of Mrs. Sarvis' pageant-play, 'Where Cross the Crowded Ways,' and I think it is splendid. So often plans and pageants are not practical for presentation. It seems that one could not be easier to prepare and to present than this one and I think it would be most effective."

If your group has not already planned to present this stirring play on Woman's Day we suggest that there is yet time to do so. The play would be equally effective for any season, carrying as it does a challenging message for the church in our modern day.

—EDITH EBERLE.

Programs for Young People

Important Announcement About India Packet

AN entirely new kind of packet is being prepared for young people for the study of India. We think it is one that will meet with the approval of all who use it. One woman at the International Convention exclaimed when we described the packet to her: "Well, that is a bargain!" And indeed, it is. The packet will include a study book (*Dinabandhu* or *Moving Millions*), a forty-eight page booklet for leaders, and twelve to fifteen leaflets about our own missionary work in India—all for the price of 85c.

This change in the plan for the packet is due to the excellence of the interdenominational material which has come from press since the first announcement about our packets last spring. The new study books are very interesting and the *Course on India for Young People and Seniors,* by Sue Weddell, is unusually fine. It contains three separate plans of study which we shall describe briefly here in order to aid you in determining which study book you will want in your packet.

1. *Course A: Passage to India*

This course is suggested for the more mature young people. It has less activity than the others and is designed to bring about a frank facing of the questions: What does Christianity mean to India? What are the results of the Christian missionary program which has been carried forward in that country for so many years? Opinion tests, posters and games are suggested for each meeting as aids in creating interest and stimulating group discussion and participation. Village India, the untouchables, illiteracy, health conditions and the church are some of the subjects which are emphasized.

This course is based largely on *Moving Millions* and is probably the one that most Circles or young people's groups of ages 18 and 24 will want to follow.

2. *Course B: Indian Youth in Christian Action*

This is a discussion course for seniors linking Christian youth in India and America in the adventure of building a new world. It aims to bring out the fact that Christian youth in other parts of the world, as well as in America, have taken responsibility for building a new world; to discover how we may learn from Christian youth in India, as they also learn from us, and thus become a part of the larger fellowship of youth who are tackling this job.

This course is based on *Dinabandhu,* a very interesting reading book. Village and city life, home and family life, India's religions, the church and its leaders, are some of the subjects for study. Senior Triangles and other young people's groups of ages between 16 and 18 will find this course particularly adapted to them.

3. *Course C: The India Special*

This course is built around the project of publishing an Indian newspaper. The course is not to be regarded as merely a game, but as a realistic study of India in which the group will put into newspaper form such of their discoveries about Indian life as they consider important enough to make widely known. The aim of the paper is to print those things which the group feels are important for the public—the general church membership, to whom it may sell or distribute the paper—to know. Account will be taken of differing ages, and different degrees of interest in and knowledge of both world issues and Christian missions—all of which will help to determine the feature articles, illustrations, personals, advertising, and other forms of publicity that go into the complete newspaper.

This course will be best for older young people who have access to a number of books and magazines about India. Either *Moving Millions* or *Dinabandhu* will be helpful. If it is possible to have both books, so much the better.

Ordering the India Packet

There is just one thing to remember in ordering the packet, and that is to state definitely which study book you want: *Moving Millions* or *Dinabandhu.* Do not fail to do this. If you want both books one will be included in the packet, and the other will be sent to you at the regular price. When ordering the packet use the name, "Indian Panorama," and do not forget the price—85c. (Those who place standing orders for the city and India packets may have both for $1.10.)

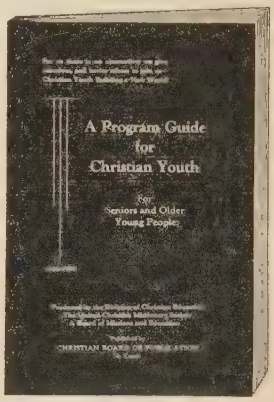
Planning Your India Study

THE packet, "Indian Panorama," lends itself to adaptation in any kind of group — Christian Endeavor society, school of missions, unified youth group, Circle, or Senior Triangle. Those churches which have several types of organizations for young people all of which wish to engage in the India study will be particularly pleased with the wide variety of possible study plans. Leaders of these groups should meet together early in the year to determine which material and course each will use.

Another and different unit on India will appear in *Front Rank* February 26 to March 5, inclusive. Christian Endeavor societies or other groups using the *Front Rank* units will probably want to plan to have their study at that time. They should have the packet as supplementary material.

Fun and Festival from India

Every group should have a copy of *Fun and Festival from India.* It contains Indian poetry, music, stories, games, recipes and menus; and ideas for decorations, parties, banquets, all-church projects, festivals. There will be none of this kind of material in the packet. The cost of this booklet is only 25c. It will not only be helpful in planning entertainment, but also worship programs, because of the source material given.



Program Guide for Christian Youth

This Program Guide is not a missionary program guide such as used to be available on the current mission study themes. It is a guide intended to help in the building of a total youth program in any church. It contains suggestions about how to start building a program, what should be included, organizational methods, a program calendar of emphases for various months, the development of leaders, participation in projects and a detailed listing of program resources. This Program Guide is free.

The interest finder which appears in the Program Guide under the title, "What Shall We Study?" is available in quantity lots at 20c a dozen or $1.00 a hundred. Send money with each order.

Material for Intermediates

WHILE it is considered advisable that intermediate groups get the general background and appreciation of the missionary enterprise as provided in the three missionary volumes—*Pioneering with Jesus on World Trails, New Friends in America,* and *Present Day Pioneers Around the World*—there may be those groups which wish also to engage in a study of India at the time that other groups in the church are doing so. For such groups we recommend the use of Grace McGavran's *A Course for Intermediates on India,* (25c) and the book, *The Star of India,* on which it is based. The latter is 50c in paper, $1.00, cloth.

ROSE WRIGHT.

Devotional Study for Missionary Societies

Theme for the Year: Seeing the Multitudes

JANUARY

Come Ye Apart*

Responsive Service: The Scripture should be read by the leader while the hymn, "'Tis the Blessed Hour of Prayer," is played softly. Practice in reading the Scripture with the music will make it possible to end each reading as the music for the verses ends. The refrain is to be sung each time by the group as the response.

Leader: And the apostles gathered themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. Mark 6:30-31.

Response (to be sung):

Blessed hour of prayer, blessed hour of prayer,
What a balm for the weary, Oh, how sweet to be there.

Leader: And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away he went up into the mountain apart to pray; and when even was come, he was there alone. Matt. 14:22, 23.

Response: (As before.)

Leader: And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. Mark 1:32, 35.

Response: (As before.)

Leader: And after six days Jesus taketh with him Peter and James and John, his brother, and bringeth them up into a high mountain apart; and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. Matt. 17:1-2.

Response: (As before.)

Leader: If we ever needed a time set apart for quiet and meditation, and opportunity to think things through, a period of close communion with God, that time is now. In these troublous days the world needs Christ and his teachings as never before and it is only through his followers that peace can come to the troubled hearts.

Hymn: "Take Time to Be Holy."

Leader: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31.

Note the sequence in which the thought is given in this verse. First, those who wait upon the Lord and renew their strength shall mount up with wings as eagles. This is the fastest way of arriving some place and there are people who can keep up this pace. Then there are those who shall run and not be weary. They can't go quite as fast as those who fly, but still how happy they must be to accomplish so much in bringing in His kingdom. Perhaps the hardest task of all is to walk, and not faint. This is the real test. It takes both faith and patience to do the humdrum tasks of daily life and still keep in close touch with the higher things. When we have done our best we sometimes have to wait upon God to finish our work for us. There is always left for us the privilege of prayer, a time to draw apart and listen to Him in silence.*

I have waited through the dark and I have seen a star
Rise in the darkest sky repeatedly; it has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it,
It will be lit.

—Grace Noll Crowell.

Prayer: Help us, Oh Lord, to keep open the windows of our souls to Thee in prayer.

Jesus, these eyes have never seen that radiant form of Thine;
The veil of sense hangs dark between Thy blessed face and mine;
I see Thee not, I hear Thee not, yet art Thou oft with me,
And earth hath ne'er so dear a spot as where I meet with Thee.

—Mr. and Mrs. Kenneth L. Potee.

The Potees went out to India in 1921 and have been located in Pendra Road in educational and evangelistic work. Mr. Potee has had supervision of the religious education work in all our mission schools. Mr. and Mrs. Potee and their three children are now on furlough and are making their home in Grand Rapids, Michigan.

* A leader's talk or meditation upon this same theme, included in the Program Packet, centers the devotional thoughts around India. It may be used in connection with this service or the two may be used independently as each is complete in itself. It was written by Mr. Potee.

Echoes From Everywhere

Camps for War Orphans

Miss Cammie Gray, during her several weeks' stay in Kiukiang, engaged in several types of service, including teaching in Christian schools, evangelistic work in one of the hospitals, helping in refugee camps and with war orphans. Typical of the spirit as well as the practical nature of these services, is a brief account concerning the war orphan program:

"Our War Orphans have arrived, 60 of the 100 which the government is sending, and whom the Methodist Mission have promised to care for in a building of one of their two hospitals here. When they first were brought, teachers from the boys' school came and shaved off the hair, then one of the missionary nurses and I washed all the heads, using lots of lysol, and on the bad scalps lots of ointment besides; then put drops in all the eyes; others gave them baths and put clean clothes on them; called in a tailor and in a couple of days each one had a whole new garment of simple washable cloth, and they took on the look of respectable citizens to-be. There is regular religious instruction and songs for them every day, besides Sunday school. A program of simple basic school instruction as well as industrial handcraft and trade is being worked out. The ages vary from 4 to 15, both sexes. This is a wonderful opportunity for training good Christian citizens and who knows but that some outstanding Christian leaders of the future will come out of some of these orphan groups, for these war orphanages are being established in most of the important centers of population behind the fighting areas. The churches are doing it in cooperation with the government; that is, some of the expense is paid by the government, but not the personnel or local program, and the churches have full liberty."

China News Letter.

Cuba Moves Toward Cooperation

The Cuban conference of Sunday-school workers, convened last March in Havana at the invitation of Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association, agreed to form some agency for cooperative fellowship in Christian education. This ideal became real at the national convention of Christian education held at Camaguey, Cuba, October 10 to 12. Eighty delegates from five church bodies were registered. The average attendance was 250.

By unanimous vote, the Cuban Council of Christian Education was formed. Article I of the new Constitution declares the purpose of the Council to affiliate itself with the World's Sunday School Association. Thus on Columbus Day, the day of the Latin race, a new child was born manifesting from the beginning the desire for fellowship with the world-wide family.

The Sei Gakuin Christian Church

For several years we have been conducting student services every Sunday morning for the students of the Boys' and Girls' Schools at Takinogawa, Tokyo.

Recently, however, a definite church organization was formed and the name of "Sei Gakuin Christian Church" adopted. This has been approved by the governing committee here on the field and so we have one more new church in Japan.

Mr. N. Oda, assistant-principal of the Girls' School, is the acting-pastor. Several of the Christian teachers take turn in preaching. The student group as well as the graduates are fully represented in the membership of the Church Board. We feel that there is a great future for this organization.

This picture was taken recently on the roof of the new Boys' School building. It shows the initial group making up the membership of the new church.

T. A. YOUNG.

Visitors in Philippines

We had quite a revelation this week when we went to Laog, Ilocos Norte and were given tea in the governor's home. We found him to be a Christian Church product, trained in the Albert Allen Hall of Manila. The Sally Long Hospital in the same town and a fine cement church commanded our attention. The people of the province seem to be principally Protestant and this is the first province I have seen not under Catholic domination. The governor is about 30 years old, manly, sincere and earnest. His officials are the same type and we were very much impressed. After the reception we motored to Vigan and saw another church project for the first time. We were dead tired after the night meeting in the Provincial Capital Building. We expected to ride on until midnight to find a habitable place to stay. A young American woman stepped up, without an introduction, and offered us entertainment in her home. She is Mrs. Huber, the only American in the region. Mr. Huber was on a two weeks' hiking evangelistic tour. The missionary compound occupies the best site in town, but some of it needs reconstruction.

MRS. CHARLES H. FORSTER.

(Mr. and Mrs. Forster are in the Red Cross work in the Philippine Islands. Mr. Forster is a brother of Ada L. Forster of Minneapolis, and was formerly a minister. This letter is a testimony to missionary work in the Islands, especially the schools and the long-time work of the Pickets.)

The Ateneo Paraguayo

The director of Colegio Internacional has been conducting an English class in connection with the "Ateneo Paraguayo." The class has been going on during the year with an enrollment of 35 and an average attendance of about 30. The class is composed of judges, lawyers, business men and students. They are asking that next year the work be carried on in the school itself with more classes —a sort of "An English Night."

FRED W. HUGHES, Director.
Asuncion, Paraguay.

Personal Evangelism In Mexico

The church at San Luis Potosi has this year put special emphasis on personal work, and much church visitation has been done with good results, especially in families that in former times were members of some evangelical church, but have grown indifferent. Some of these families have sent their children to Sunday school after they have been visited. The women's missionary society has taken on new life and a real evangelistic spirit is being shown. They help financially with the expenses of the church. Our pastor, Abel Charles, has begun services in some new outstations around the city.

In our Vacation Bible School for children, the theme was "cleanliness" and some splendid projects were carried out with very little expense to the Sunday school.

PEARL GIBBONS.

Hidden Answers

1. Into how many tongues has the Bible been translated?
2. How many needy children and aged people were served during the year in the Benevolent Homes?
3. Who are the new presidents of the United Society and the International Convention.
4. What is the rent scale in Lockefield Gardens?
5. What are the five factors affecting India's character as described by Dr. Archer?
6. Name some of the problems in a Children's Home.

In Memoriam

Mrs. W. P. Keeler, October 9, 1938, Whitehall, Michigan. Lifelong member of Christian Church. Member of Englewood and Morgan Park churches, Chicago. Charter member Chicago Christian Missionary Society, and 45 years in women's missionary society. Age 80.

Mrs. Emma Bishop, August, 1938, Plano, Texas. Valued member of First Christian Church. A beautiful character, loyal to church and its world-wide program. Age 67.

Mrs. Mary Gray, October 4, 1938, Charlottesville, Indiana. Early member of missionary society and many years president. Devoted Christian woman. Age 69.

Mrs. Annice Baugh, October 10, 1938, Pleasanton, Kansas. Faithful to every department of the church. Charter member of missionary society. Age 66.

Mrs. Dora Ellen Bennett, July 16, 1938, Los Angeles, California. Active member of church and missionary society for forty years—in churches of Bolchow, Mo., Boulder, Colo., and in the last decade, Wilshire Boulevard, Los Angeles.

Sara R. Bullard, August 30, 1938, Charleston, West Virginia. Noble Christian woman, always cheerful, never complaining or burdening others with her troubles. Age 86.

Martha Hofmeister, July 3, 1938, Edinburg, Pa. A staunch devoted church member and loyal member of missionary society.

Mrs. J. A. Trice, April 1, 1938, Hadensville, Virginia. Active member of Forest Grove Christian Church since childhood. Secretary of missionary society; young people's assistant.

Mrs. John Mahoney, October 15, 1938, Frankfort, Kentucky. Sunday school teacher forty years. WORLD CALL Secretary two years.

Ora Louise Knott, May 14, 1938, Carson City, Michigan. Devout Christian and loyal missionary worker for thirty years. Age 67.

Miss Maude Griffith, April 30, 1938, Rocklane, Indiana. Charter member of missionary society, and served as president for sixteen years. Active in all church activities.

Station UCMS Broadcasting

A LETTER addressed to Edwin Marx at Shanghai, China, from James L. Maxwell, general secretary of the International Red Cross Committee in Central China, expresses deep appreciation for services rendered by two missionaries in Hankow who have been helping with the Red Cross Work:

"I am instructed by the executive committee of the International Red Cross for Central China to express to your Mission its very deep appreciation of the services of Miss Wenona Wilkinson and Miss Lyrel Teagarden in the handling of the Red Cross stores for hospitals and refugees from our Committee's godown in Hankow. The services of these two ladies have been quite invaluable to us and to the hospitals in Central China, and it would be extraordinarily difficult to replace them at this time of stress and strain in this part of the country. We very sincerely hope, therefore, that the Mission will see its way clear to allow them to continue their services to us during the coming months."

A cable has come indicating that Misses Wilkinson and Teagarden have gone to Kweichow since the capture of Hankow. They are continuing with the Red Cross.

Because Mr. and Mrs. George O. Marsh have recently moved to California, Mrs. Marsh has resigned as state secretary of women's work in Minnesota and North Dakota. Miss Ada Forster will serve as secretary until a successor to Mrs. Marsh may be found.

On October 13 a daughter, Sara Edren, was born to William R. and Dorothy Shelton Thomas. Edren is a Tibetan name. Mrs. Thomas is a daughter of the late Dr. A. L. Shelton and of Mrs. Shelton, former missionaries to Tibet. Mr. and Mrs. Thomas live at 2253 West 30th Street, Los Angeles.

Grandmother Shelton, mother of Dr. A. L. Shelton, is spending a large portion of the month of November in Indianapolis, visiting her brothers for the first time in thirty years. Mrs. Shelton is eighty-three years of age.

The "Eyes of World Call" caught in action. J. B. Robertson, Mexico, Missouri, taking a picture of Doyle Mullen, Lafayette, Indiana, at the Denver convention.

Just a few days after Mr. and Mrs. Haskell sailed for China, Mrs. A. R. Haskell, mother of W. W. Haskell, passed away at her home in West Plains, Missouri, October 19. Mrs. Haskell was born in Pawpaw, Illinois, in 1851. She was a graduate of East Pawpaw Seminary and taught school for several years. She was married in 1873 to Mr. Haskell, and together they pioneered in Nebraska, later moving to Iowa and then to Missouri. Mr. Haskell passed away in January, 1937.

Word came too late to include in the missionary register the fact that Miss Agnes Fishback of Paraguay will sail from Buenos Aires on November 26 on the SS. "Argentina" of the American Republic Line, and will arrive in New York December 14. Miss Fishback underwent an operation at Asunción on October 13. While on furlough she will be with relatives at New Branford, Connecticut, and later at her home in Beatrice, Nebraska.

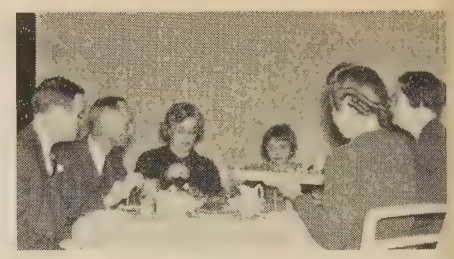
Sometime in December wedding bells will ring for Paul Andress, a missionary in Asunción, Paraguay, and Miss Lucy Wade.

Dr. Hope Nichoson, India missionary who has been studying in the Medical College of the University of Vienna since last April, will receive soon her Golden Key and Zeugnis (Post Graduate Diploma) and a certificate from the Poliklinik where she has had about a hundred hours of work. Dr. Nichoson will leave Vienna on January 20 for a nine months' furlough in this country. She will arrive here about January 30.

The Mexico Mission has been saddened by the death of Santos Castillo, one of the very fine workers at Social Center in Aguascalientes. Mr. Castillo died September 16. Mrs. Castillo is left to face the task of rearing and educating her family of five children. She has been continuing her work at the Social Center.

Mr. and Mrs. Silva, also loyal workers in Mexico, recently lost their daughter, Evangelina Silva. Our sympathy is extended to both families.

Miss Myrene Liverett, daughter of A. R. Liverett of the Board of Church Extension has typhoid fever. She is in the Methodist Hospital in Indianapolis. As we go to press it is too early to give a definite report of her condition.



"The Jones Family" at the Division of Christian Education Breakfast, Denver. The family will be recognized as staff members of the Division. Left to right: Myron T. Hopper, C. W. Longman, Mabel Niedermeyer, Betty Cronenberger of Twin Falls, Idaho, Genevieve Brown, Helen Spaulding. James A. Crain is not visible but it has been said that he does not care as long as he is audible!

Betsy, daughter of Mr. and Mrs. L. O. Turner of Atlanta, Georgia, was one of five students from Transylvania College to be included in *Who's Who in American Colleges and Universities.* Mrs. Turner is state secretary of missionary organizations-education for Georgia. Congratulations, Betsy.

I. J. Cahill is representing the United Society in a series of rallies across Canada. The meeting held for the churches of Alberta, under the leadership of G. Hayden Stewart, is reported to have been so "successful that the brethren present rose up and extinguished the debt of $200 of the provincial organization."

An Evening of Appreciation was held for Dr. and Mrs. Stephen J. Corey by The United Christian Missionary Society, on November 22, at the Central Christian Church, Indianapolis. Ministers of the city, the Board of Trustees of the Society, national boards, and friends were present. Dr. Corey is leaving the United Society the first of December to take up his new duties at the College of the Bible, Lexington.

Miss Carnella L. Jamison has been chosen to become the national worker of missionary organizations of the Negro churches. Miss Jamison will make Indianapolis her place of residence, and will have an office in the Missions Building. She is to fill the position made vacant by the resignation of Mrs. Bracy.

Friends of Mrs. J. N. Ervin will be interested in learning that Mrs. Ervin has gone to Knoxville, Tennessee, to make her home with a sister, Mrs. Miller. The new president of Jarvis, Peter Washington, is taking hold of his work in a splendid way.

Book Chat

(Continued from page 22)

Titian, and "The Last Supper" by Da Vinci. The chaste simplicity of this work makes it a lovely example of book-making and should insure its popularity as a gift book. It should be in every Christian home.

Books Mentioned on Page 22

A GUIDE TO UNDERSTANDING THE BIBLE, by Harry Emerson Fosdick. Harper & Brothers. New York. 348 pp. Price $3.00.

THE FIRST FIVE CENTURIES OF THE CHURCH, by James Moffatt. The Cokesbury Press. Nashville. 262 pp. Price $2.00.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS, by James Moffatt. (The Moffatt New Testament Commentary.) Harper & Brothers. New York. 286 pp. Price $3.50.

THE REDISCOVERY OF MAN, by Henry C. Link. The Macmillan Co. New York. 258 pp. Price $1.75.

THE GREAT STORY, published by Harcourt, Brace & Co. 100 pp. Price $2.00. Illustrated.

CHRIST AND THE FINE ARTS, by Cynthia Pearl Maus. Harper & Brothers. New York. $3.95.

This volume probably stands alone in the field of anthology. As the title suggests, it portrays the influence of Jesus and the Christian message on pictures, poetry, music and literature through the centuries. The book is really one which comes out of the overflow of an exceedingly rich life. Miss Maus is one of our most distinguished leaders of youth, in fact is known as the Pioneer Youth Leader. Years ago she started compiling this remarkable anthology of great pictures, great poetry, great stories and great hymns. Such a book has long been needed by leaders of youth and certainly no one is better prepared than Miss Maus for rendering such service.

There are six major divisions to the anthology. Each division has several logically arranged subdivisions which help to make the volume especially usable in program building. While the book was prepared especially for youth and leaders of youth, adults will find it equally stimulating and helpful. Wise parents will leave the volume where even the younger children will see it. It would be difficult to imagine a single volume which presents a more comprehensive interpretation of the world's best art and literature relating to Christ.

G. W. B.

PRECIOUS JEWELS, by Laura Gerould Craig. Published by the author. 1377 Michigan Ave., Buffalo, N. Y. 150 pp.

Mrs. Craig has arranged scripture texts under three different categories; first as jewels, second as rosaries of social service, and third, as red letter day rosaries. An ingenious device is to have an acrostic of the alphabet under each section so that there are twenty-six texts beginning with each letter from *A* to *Z*. The whole is dedicated to the memory of Frances E. Willard. There is a foreword by Ida B. Wise Smith.

C. E. L.

A CALL TO PRAYER, by Vivian Ahrendt. The Warner Press. Anderson, Indiana. Price $1.00.

A series of simply written and briefly stated meditations on spiritual themes. These would be unusually valuable and suggestive for devotional talks. The book would be useful for worship programs in church school departments.

C. E. L.

HOW TO TALK TO PEOPLE, by Edwin G. Lawrence. Fleming H. Revell. New York. 223 pp. Price $2.00.

A rather common sense but superficial treatment of the matter of public speaking. The text deals with such matters as use of the voice, gesticulation, phrasing, building a speech, etc. There is a section given over to examples of great speeches.

C. E. L.

STORIES OF THE PROPHETS, by R. Barclay Moon. The Cokesbury Press. Nashville. 184 pp. Price $1.25.

Nine of the Old Testament prophets are depicted here very skillfully in story form. The author has brought the conflict of their lives to the front by a skillful use of conversation which gives the background and much of the text of the prophecy as well. An extremely valuable little book.

C. E. L.

A GARDEN OF PRAYERS FOR JUNIORS by Eveleen Harrison. Textford Press. New York. Postpaid 40 cents.

This is an unusually attractive little book of prayers, thoughts about prayer and devotional material for juniors, which parents and teachers will welcome and which with but slight encouragement the child is likely to use.

G. W. B.

THE TEACHERS GUIDE, 1939, by James R. Kaye. John A. Dickson Co. Chicago. $1.50, postage 15c extra.

A treatment in a single volume of the 1939 International Sunday School lessons by the author of *The New Analytical Bible*. The printed text of each lesson is followed by ample lesson notes well arranged in outline form and by questions and special topics for discussion.

G. W. B.

DORAN'S MINISTERS MANUAL, 1939 EDITION. Compiled by G. B. F. Hallock. Harper & Brothers. $2.00.

This is the fourteenth annual issue of this "Church World Almanac" and "ministers' working tool." It is a very usable book, containing materials for the year—sermon outlines, prayers, poems, illustrations, texts and subjects, prayer meeting and Christian Endeavor topics, Lenten suggestions and many other aids.

"By far the finest Christian anthology we have ever seen. Recommended without reserve."—*Christian Herald.*

CHRIST AND THE FINE ARTS

By Cynthia Pearl Maus

A giant anthology on the life of Christ, containing 90 pictures, 240 poems, 117 hymns, and 70 stories, carefully selected by one of America's outstanding religious educators.

"Worthy of a place in every Christian home."—*Christian Evangelist.* "A gold mine."—Robert M. Hopkins. "Beautiful."—Jeanette Perkins. "No Sunday School equipment can be complete without it."—*Watchman-Examiner.* Royal octavo, 764 pages. $3.95

A WORKING FAITH FOR THE WORLD

By Hugh Vernon White

A book which commends itself for reading in connection with Madras Conference and the discussions which grow out of that important missionary meeting.

The author of *A Theology for Christian Missions* here presents a challenging view of the opportunity of missions today. The ends to be sought, the methods to be employed are thoughtfully developed. Pastors, missionaries, mission groups and contributing laymen will find it stimulating and timely. $2.00

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Central Mexico Convention

The Annual Convention of the Christian Churches of Central Mexico was held in the ranch of San Antonio, Zacatecas, in September. There were delegates from all but one of our churches, and the problem of housing and feeding such a large group was no small task. The hospitality of the country people leaves nothing to be desired here in Mexico, and everyone was taken care of in a most satisfactory way.

The church in San Antonio is not yet finished, and the boards that served as seats didn't get any softer as the hours wore on, but that didn't seem to dampen the ardor and enthusiasm of the delegates in the least. They came day after day, and sat all day long drinking in the messages without showing the slightest sign of fatigue. It really was quite a compliment to the speakers.

The program this year was on the order of an institute, each speaker bringing a series of messages during the week on some great theme that would be of practical value to the humble people of our churches. There was a series on the life of Christ, another on the life and letters of Paul, another on stewardship, one on the messages in the Psalms, one on the Parables of Jesus, another on the Old Testament Prophets, one on the miracles of Jesus, and another on the lives of great modern missionaries of the church. In the evenings there were general evangelistic services and a number of people gave their lives to Christ during the week.

And strange to say, even with so full a program we still had some free hours that we had at our own disposal. There was time for walks in the country, for games among the young people, and for general good fellowship among the people from all over our field. Not the least of the blessings enjoyed were the "tunas," the fruit of the cactus which is so abundant in all this region. Some of the San Antonio people had some unusual and delicious varieties of this fruit.

There was a fine spirit of brotherhood manifest throughout the week, and the convention undoubtedly meant a time of spiritual revival for the most of those present. In the elections at the close, one of the missionaries, Paul Kepple of Aguascalientes, was elected to head up our evangelistic work for the coming year.

HOWARD T. HOLROYD.

Spread Christmas Giving
Through the Year
by
Giving WORLD CALL to
Friends and Relatives

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. O. J. Goulter, China, SS. "President Coolidge," Dollar Steamship Line, San Francisco, November 18.

Missionaries Coming From the Field

Dr. and Mrs. K. W. Bonham, India, M.S. "Unicoi," American Pioneer Line, Pier 1 Hoboken, N.J., November 25.

Mrs. Bessie Farrar Madsen, India, M.S. "Unicoi," American Pioneer Line, Pier 1, Hoboken, N.J., November 25.

Births

Maurice Wynne Baker, son of Dr. and Mrs. Donald Baker, Africa, August 18, at Mondombe.

Deaths

Mrs. A. R. Haskell, mother of W. W. Haskell, China, October 19, West Plains, Missouri.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1938, to September 30, 1938, Compared With July 1, 1937, to September 30, 1937.

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1937-38	*1938-39*	*1937-38*	*1938-39*
Churches	$29,044.56	$31,792.49	$ 1,791.77	$ 1,392.81
Bible Schools	4,517.30	4,316.33	279.60	244.44
Christian Endeavor	197.00	242.40	124.10	63.49
Women's Missionary Societies[1]	27,585.97	27,770.67	8.00	299.30
Councils[1]	10,932.01	11,594.06	92.52	35.00
Young Matron's Missionary Societies[1]	1,252.93	1,251.84	------	------
Guilds[1]	2,724.84	2,771.80	------	------
Circles[1]	859.22	626.69	64.10	12.00
Triangles[1]	278.70	336.87	------	------
Children's Missionary Organizations[1]	292.29	264.28	------	------
Unified Young People's Groups	26.25	14.47	------	8.25
Unified Children's Groups	30.10	21.64	------	3.04
Individuals	1,981.46	2,087.32	1,400.30	1,357.12
Grand Totals	$79,722.63	$83,090.86	$ 3,760.39	$ 3,415.45
[1] Missionary Organizations Totals	43,982.31	44,652.32	164.62	357.59

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Gain in undesignated and specific gifts—$3,368.23.

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Books Received

MADAME CHIANG'S MESSAGES IN WAR AND PEACE. Compiled by The China Information Committee, Post Office Box 90, Hankow, China.

WRITE YOUR OWN TEN COMMANDMENTS, by Bernard Eugene Meland. Willett, Clark & Co. Chicago. $1.50.

VESPER DRAMAS, by Marcus Bach. Willett, Clark & Co. Chicago. $2.50.

THOSE GAY MIDDLE AGES, by Frederick D. Kershner. Willett, Clark & Co. Chicago. $2.00.

A HANDBOOK OF DRAMA, by Frank Hurburt O'Hara and Margueritte Harmon Bro. Willett, Clark & Co. Chicago. $2.00.

THERE REALLY IS A FATHER CHRISTMAS, by Douglas L. Flintan. Willett, Clark & Co. Chicago. Price not indicated.

THE LIFE OF CHRIST FOR JUNIORS, by Eveleen Harrison. Textford Press. New York. 40 cents postpaid.

STUDIES IN CHURCH UNITY, by Angus Dun. World Conference on Faith and Order. 297 Fourth Ave., New York. Per hundred 15 cents; per copy in dozen lots, 10 cents.

A TOWN IS BORN, by Tom Sayres. The Macmillan Co. New York. $1.50.

CHINA MARCHES TOWARD THE CROSS, by Earl Cressy. Friendship Press. New York. 25 cents.

THE GREAT BUSINESS OF BEING CHRISTIAN, by Edgar DeWitt Jones. Harper & Brothers. New York. $1.25.

PRISONER OF WAR 31,163, BEDROS M. SHARIAN, by Ernest Pye. Revell. New York. $1.50.

PRIVATE ENEMY NUMBER ONE, by Caroline Atkinson Miller. Round Table Press. $1.50.

THE SINGING CHURCH, by Edmund S. Lorenz. Cokesbury Press. Nashville. $1.50.

DIRECTORY OF WORLD MISSIONS. Edited by Joseph I. Parker. International Missionary Council. New York. $2.00.

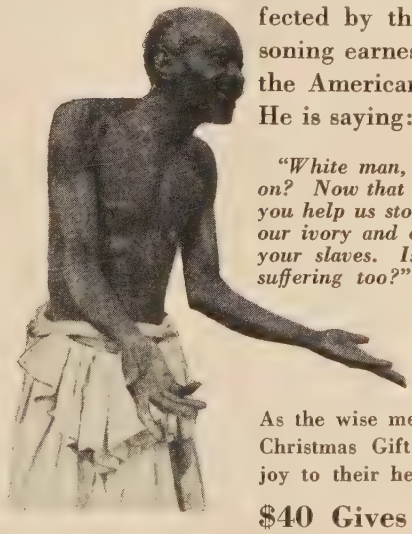
THE SOUL'S STRUGGLE, by Robert Johnston D. D., D. C. L. Revell. New York. $1.50.

THE PHARISEES, Vols. I and II, by Dr. Louis Kindelstein. The Jewish Publication Society of America. 225 S. Fifteenth St., Philadelphia. $2.50 each.

THE FAR EAST, by Harold S. Quigley and George H. Blakeslee. World Peace Foundation, 40 Mt. Vernon Street, Boston. 75 cents.

HOW WILL YOU ANSWER HIM?

This African has leprosy. So do some of his children. So do many thousands of his people. Year after year, helpless babies are infected by their unwitting parents. He is reasoning earnestly with Mr. Emory Ross, Sec'y of the American Mission to Lepers and with you. He is saying:



"White man, why must this sorrow and bitter loss go on? Now that leprosy can be successfully stopped, won't you help us stop it? After all, you have taken our gold, our ivory and our rubber—and even us, at one time, as your slaves. Isn't it fair to ask you to take over our suffering too?"

Please Give This Right and Reasonable Man Your Practical Answer!

As the wise men brought gifts to the infant Jesus, your Christmas Gift for these lepers will bring peace and joy to their hearts.

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Address.....

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☐ A hut for 2 people..... $20
☐ Medicine for one year..... $5
☐ A warm sheepskin coat..... $2.50

A Christmas Gift Suggestion

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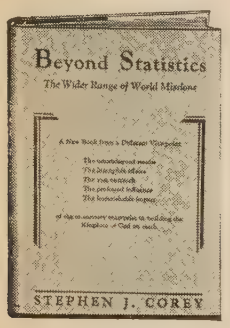

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Christian Board of Publication
St. Louis, Mo.

Major Actions

(Continued from page 30)

The United Society, on the other hand, has a primary function in each of two fields, namely, missions and education, with the educational work centering in local churches.

As this situation became apparent, a joint committee was set up by the interested boards made up of a special committee from the United Society, and a sub-committee of the Committee on Educational Coordination of the College Association. After one and one-half years of study and conference concerning this matter, these two boards, The United Christian Missionary Society and the College Association of Disciples of Christ brought to the International Convention the following recommendations which were approved:

1. That the responsibility for academic phases for higher education become the responsibility of the College Association of the Disciples of Christ.

2. That student work be continued under the direction of The United Christian Missionary Society as a part of its educational program.

3. That the name "College Association of Disciples of Christ" be changed to "The Board of Higher Education of Disciples of Christ."

4. That beginning July 1, 1938, two-fifths of the percentage going for the purpose of higher education be allotted to The United Christian Missionary Society for a period of two years, and that during this period three-fifths of the percentage be granted to the Board of Higher Education.

5. That the total percentage from Unified Promotion, formerly granted to the United Society for Higher Education, be paid to the College Association after July 1, 1940.

China Relief

On recommendation of the Board of Managers of The United Christian Missionary Society it was voted that the International Convention of Disciples of Christ call to the attention of the churches and church members the appalling distress resulting from the hostilities in China and urge their generous support of the Church Committee for China Relief which has just been organized by the Federal Council of Churches in America, the Foreign Missions Conference of North America and China Famine Relief U. S. A., Inc., to serve as the agency of the churches of the United States in the field of China relief.

Church and Labor

The following resolution on the church and labor question was approved:

Be it resolved by this International Convention of Disciples of Christ:

1. We believe in the right of every individual to a job. Creative labor ministers to the growth of human personality and enforced unemployment is one of the surest means of bringing about the deterioration and demoralization of personality. Continuous unemployment eventually makes the individual unemployable. In our judgment private industry must face the alternative either of giving employment to men or submitting to increasing taxation to provide public work for their support.

2. We believe in the right of laboring men to organize for protection against unjust conditions and to secure a more adequate share of the fruits of their toil. The right to organize implies the right to hold and wield power, which in turn implies responsibility for the manner in which this power is exercised.

3. We believe in the right of labor to a just wage. In our judgment a just wage is more than a mere living wage. We believe that a just wage in any industry is the highest wage that the industry can pay and in no case below an amount sufficient to maintain a decent standard of living as defined by responsible agencies in the field of home and family economics. Christians should bear in mind that the ability of industry to pay a just wage is dependent in part, at least, upon the willingness of consumers to pay commodity prices that will make a just wage possible.

4. We believe in the right of workers to protection against the hazards of unemployment, illness, disability, and dependency in old age. We believe that this protection should be extended to such industrial, agricultural, domestic, and other similar groups of workers not now included under the Social Security Act. We, therefore, welcome the proposal of the Social Security Board to make beginnings in this direction. We believe that our churches should protect all their workers by membership in the Pension Fund, and by payment of the 8% to match the 2½% paid by the worker to provide adequate old age protection.

5. We believe that capital and labor are mutually obligated to seek settlement of their controversies by the means of conciliation and adjudication that are now available, thus avoiding bitter and costly industrial conflicts.

6. We believe that churches and religious institutions should exercise the greatest care to obey both the letter and spirit of the labor laws of the country and should refrain from any act that might be interpreted as defiance or evasion of these laws.

7. We believe that brotherhood in the processes of production and distribution of the goods of life is the goal to be sought by both capital and labor; that both employers and employees are under obligation to face the bitter fact that our economic system has tragically failed at this point and that cooperative effort to build an economic order that is both just and democratic is the way to permanent industrial peace and prosperity.

(NOTE: Limited space does not permit the inclusion of all of the actions passed at the convention.)

GOOD MORNING!

I'm waiting for Christmas; how about you? You see, it means more to me than a toy. Nurse says it means my bread and butter, but she really means my bottle of milk.

I represent 700 children in our Benevolent Homes who have no one else to take care of them but the church. Christmas is the time for the big Benevolent Offering for us. You won't forget us this year, will you? We need so many things, but our greatest need is money. Please, dear friend, make your Christmas offering this year a BIG one!

And remember the old people, too. There are more than 200 old men and women in the N. B. A. Homes who have no one to take care of them, either. Wouldn't it seem queer if they were lonely or sad or neglected while you were off somewhere singing "Joy to the World"!!

When you give to the National Benevolent Association you are giving to one thousand needy old people and children. What better way could you express the spirit of the Christchild than a substantial offering in their behalf?

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Was Worth $500.00 to This Boy!

Really it was worth much more to him and can be worth much more to you and your children because it is impossible to put a money value on the knowledge, culture and Christian ideals obtained from this great work.

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Boyd Muncie, pictured above, won a $500.00 prize in a recent American Youth Forum Contest sponsored by the American Magazine. This youthful author's mother writes:

"Boyd's poem was on the assigned topic, 'My Hope for America', and was modeled after the Psalms. He used the Bible Poetry Volume of 'The Book of Life' in his preparation. In fact both my boys have read the *entire set.* It certainly has helped me to meet my responsibility to my boys."
—Mrs. Nina B. Muncie, Oklahoma.

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Centro Social Jaurez

This Social Center, opened to the public in the month of April last year, has as its purpose to offer to the young people of the city a place for sane and healthful diversion, and a program of activities that will introduce to them a larger, fuller life.

We have placed at the disposition of the community, game rooms where the young people can play ping-pong, checkers, chess, and all sorts of table games for younger children. Besides these rooms, there is a gymnasium for basketball, volley ball, tennis, and regular gymnasium apparatus. Groups of workmen and students come to make use of the facilities offered them to develop a rounded athletic program.

The oldest and best known phase of this Settlement is the public library, which has been in operation for almost twenty years. Here the current periodicals and a well selected choice of books along all lines of knowledge are being used constantly by a large number of people, old and young.

As cultural and character building agencies, we have established clubs for boys and girls, choral societies for both men and women, a story hour for small children, English classes, and a literary society.

For the greater part of the year the Settlement prepared and served a simple breakfast to ten or fifteen of the poor children of Colegio Ingles, each school day. And probably one of the outstanding pieces of work during the year was the night school which the Settlement conducted in cooperation with Colegio Ingles. Here more than a hundred men and women who worked during the day had an opportunity to learn to read and write, and were taught the simple fundamentals of their own language and of arithmetic.

The beginnings of the Settlement have been humble, but we hope to serve this people in a fuller way, as experience shows us where our contribution will count for most in the building of Christ's kingdom here in this community.

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Women and World Highways

(Continued from page 35)

In addition to the emphasis on the social implications of the gospel these younger people demand a presentation of the truths of Christianity which is intellectually valid. Childish concepts, outmoded statements of spiritual truths will not hold them. Much which those at present in the church appear to find satisfactory in its message seems to those outside the church to be obsolete, narrow, and in some cases even unconsciously hypocritical. "The church should mediate God to each generation in terms of that generation's own life."

How can this group be won to creative participation in the Christian cause through the church? Has organized Christianity failed partly because it is not more positive in its approach? Has the technique of non-Christian movements something of value for these protagonists of youth in the church? Has the time come for the church to scrutinize the terms on which it is attempting to gain the support of those not now cooperating in its program? Shall we not cease talking about "enlisting" them in a campaign fully laid out by those already in the church? Or "winning" them to a cut and dried program? Shall we not clearly admit our failures and ask them to come into the church and join in the effort to sweep aside all impedimenta and non-essentials, and courageously to apply the principles of Christ to the problems of today?

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News from Ontario

The women's missionary societies of Ontario have been much interested in reports of a really primitive work in the far northern part of the Province—Frederick House—forty or fifty miles north of Cochrane and some of the great mining places of the Ontario North land. This opening was found a year or two ago and a beginning of school and Christian work was made by J. Meredith who visited families in the surrounding district and found a really fine group of people.

With some assistance from the Ontario board of our churches a building was erected, much of the labour being done by the people. Gifts from various parts of the Province of Ontario have helped with equipment.

During the past summer the women's missionary societies of Ontario were happy to be able to make it possible to send a young woman worker, Miss Ora Climenhegg to help there during the summer as Mr. Meredith was leaving. Miss Climenhegg's reports of the activities carried on, the teaching she was able to do, the varied helps she was able to give during her stay, have been of great interest to all the groups that she has been able to speak to since her return.

Before Miss Climenhegg left the district she was able to leave the home where she had been living, nicely prepared and equipped to welcome her successors in residence, Mr. and Mrs. George Miller Kew, bride and groom, who are beginning their married life and their ministry of service in this far field. Mr. Kew is from Saskatchewan, Canada, and Mrs. Kew is from Newport, Kentucky. She is a daughter of William Miller, an evangelist.

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Christmas Greetings

LIGHT the candles on your tree of hope. This is Christmas. Let hearts refresh and take joy and gladness to those who are heavy-laden. Have all know that duplicity is disarmed by Love, which comprehends only that truth is all in all. Carry gifts. Happiness finds lodgment only in the generous heart. Know that all this world is governed by a wisdom far beyond the comprehension of man. Even as the swallow's fall is guarded, so is all mankind. And he who learns the peace of ever-reliance in God will have no fear. He can make this day of days one of rejoicing and praise-giving. Awake and salute the happy morn!

—Selected.

"Would I Be Missed?"

If I should quit my work today
And go away—
Not to come back tomorrow when
I am accustomed to report for duty, nor
Next day, nor the next, but for
All time to be among those absent ones
Who were once here,
Should I be missed? Would they
Who carry on the task stop, sigh, and say
"If we but had him back again!
There is a lack
Of some one now to do
His work in just his way." And who
Of us may not his duty do so well
That it will tell—
Tell so that those
With whom he works, both friends and foes,
Shall miss him when he goes
Away
Some day?

—D. G. Beckers.

Bypaths

Everyone who has ever taken a walk out into the country knows that the bypath which leads off the main road may turn out to be by far the most interesting part of the walk.

Isn't there an application of this idea to our lives in general? Most of us are engaged in a line of business that claims our close attention and we are in danger of pursuing this business so exclusively that we lose the interest and value of bypaths. The lawyer sticks to his law, the physician to his medical studies, the executive to his business.

The bypath that leads us into a new field, however, often ushers us into a new world and quickens our minds with new life and enthusiasm. Everything that goes into the mind is sure to come out and if we keep pouring new materials into our mental reservoirs we will, as a logical consequence, keep producing new ideas.

The Christmas Attitude

By W. G. Loucks

I would reach out
To all my friends
At Christmas time—
The twinkling stars,
The silver moon,
The leafless tree,
The evergreen;
The rippling stream
And hillside white.

Happy memories would I have
Of the angels' song
In that midnight hour in the long ago;
Of the coming of the Holy Child,
And the glad note of joy
That chimed:
"Peace on earth,
To men, good will."

I would set my heart
Upon being helpful and kind
At the happy Christmas time—
To little children,
And to the aged ones—
So precious and so dear
Are they to the Master's heart!

So this prayer I make today,
As to the Master's will I wake;
"With all my heart I cling to Thee,
And with eyes that are made to see
The needy, and the motherless,
I may reach forth my hand to bless;
For all those, my Lord, who are thine,
Must be fully, and always mine."

Herbie, grandson of H. B. Holloway, office manager of the United Society, was asking James A. Crain to buy a copy of the *Saturday Evening Post*:

Dr. Crain: "Herbie, I can't read."

Herbie, *sadly*: "I was afraid of that."

Peggy's Christmas

December this year in the Belgian Congo probably will be spent in much the same way as that of 1937, which is described by Peggy, small daughter of Mr. and Mrs. Robin R. Cobble, missionaries in Africa:

"December was a funny month. We had been talking about Christmas for a long time, and we remembered last year's bamboo tree. We learned a lot of songs and Mother said we could make plant stools for Miss Bateman and Mrs. Jaggard, and new curtains for the bedroom and new cushion covers for the porch swing. But you know we just did not get any of those things done.

"You see everyone had to go to school every morning for three weeks before Christmas. All the village teachers were in for 'summer school.' Then every evening Mother and Daddy printed songs, wrote letters, went to meetings or helped the women cut and sew dresses. (They come every Tuesday now to sew.)

"We had a real happy Christmas though. The day before Christmas, Betty and I brought in a lot of old bricks and built two pillars around the legs of the living room table. Then we took Christmas paper and covered the top of the table and radio. (The radio doesn't work yet but Dr.'s does.) We put a star there and a picture of the baby Jesus. Then we stood Christmas cards on the table like the picture in our song book. I guess Santa thought it was a real fireplace, for in the morning we found little rubber dolls and red butterfly barrets in our stockings.

"Daddy got green branches Christmas eve, not bamboo. He had to go to a meeting but Mother tied them together so we had a tree. We didn't finish it until afternoon because Mother had to go to the Christmas play at 7 a. m. Miss Bateman and the Jaggards came to supper and we sang round the tree."

—From *Congo Cobwebs*.

Grammatical Pup

"Lay down, pup, lay down," ordered the man. "Good doggie, lay down, I say."

"You'll have to say 'lie down,' mister," declared a small bystander. "That's a Boston terrier."

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